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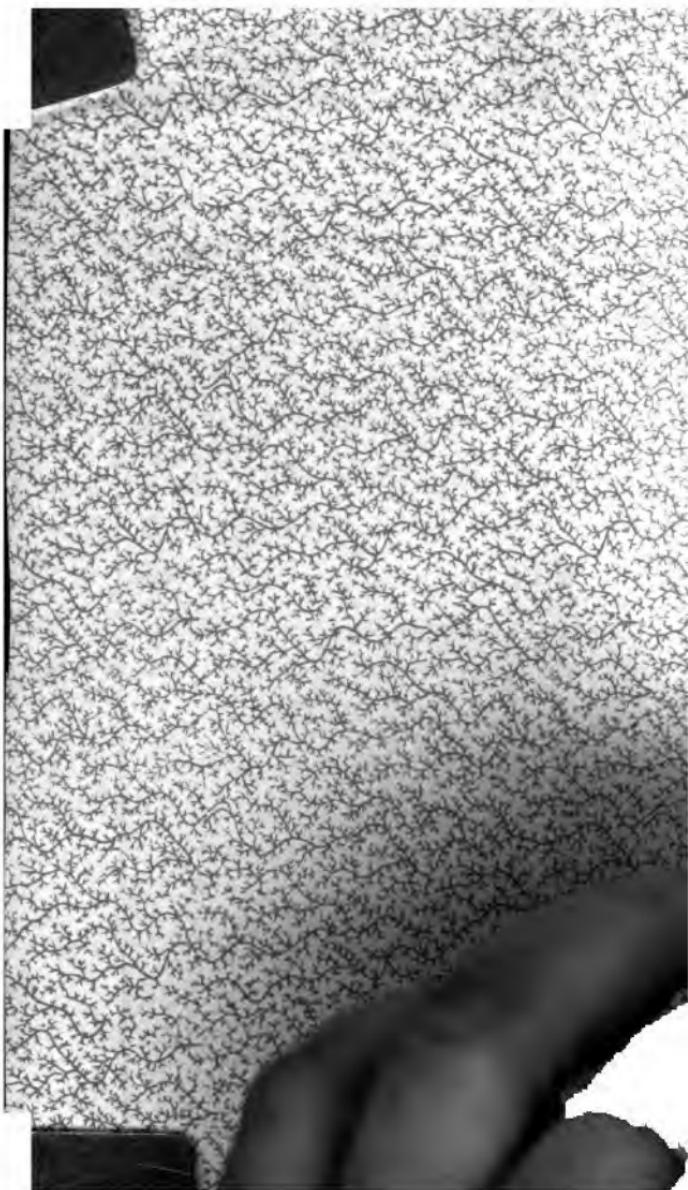
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SELECT POEMS,

CONTAINING

RELIGIOUS EPISTLES, &c.

Occasionally written

On Various Subjects.

To which is now added,

T H E
NEW YORK
HISTORICAL
SOCIETY
LIBRARY

ELIJAH and ELISHA,

By JOHN FRY.

STANFORD; RE-PRINTED BY DANIEL LAWRENCE, FOR HENRY HULL, AND
JOHN F. HULL.

M.DCCC.V.



ANNE WILHELM
OLIVER
VIA ARELLI

T H E

P R E F A C E

T O T H E

R E A D E R.

AS there is so great a variety in the dispositions and opinions of men, it is no wonder that I differ from many others, in my opinion relating to the method and stile of most modern writers, both in prose and verse; most authors, especially poets, affecting a lofty, florid manner of expression, filled with such words and phrases, as common readers seldom understand, nor have many times, as they read, opportunity to consider the true meaning of, and therefore do but imperfectly conceive the author's intent.

I confess, I have but too frequently met with poetry very grateful to the ear, full of wit and imagination, adorned with polite learning, elegant diction, and beautiful similies, which, like music, while it delights the ear, conveyed to me no instruction in morality, no information in religion, no encouragement in virtue, nor any profitable amusement, being so full of coinage and invention, and so destitute of real truth, that it is wasting money to purchase it, and losing time to read it.

For these reasons I have wrote the following sheets in as plain and explicit a manner as I could, avoiding every imaginary and flighty mode of expression; partly for my own amusement, but more for the benefit and real instruction of such persons to whom I wrote, without any intention then of ever publishing them; but having lately more fully considered the

condition of the numerous hopeful youth in our society, and the activity of young minds, and how desirous they mostly are of amusement in reading (and especially of verse) and how few profitable things they are likely to have fall in their way, I thought it my duty rather to expose myself to the censure of the critic, than withhold any instruction from the religious or deserving youth.

I know that neither the subjects, nor the mode in which I have treated them, will suit the wanton taste of the irreligious and vainly polite reader ; but the simplicity of the stile best became my profession, and the gravity of my subjects ; and if they are read by people well disposed (to whom only truth is acceptable) such may, I hope, be in some degree profited ; it is to the perusal of such I recommend them ; and

(vi)

if they prove of any advantage and education to any of these, my end in preserving them will be answered; such readers, I hope, will long be found in family, and among my children and the offspring.

J O H N F R Y

Sutton-Benger in Wilts,
the 25th of the third
Month, 1774.

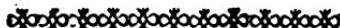
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S E L E C T P O E M S, &c.



To a FRIEND on RETIREMENT.

W^{ould'st} thou, my friend, in life's short
 stage be blest,
 And after death enjoy eternal rest ;
 Or dost thou in the truth a growth desire,
 Then I advise thee often to retire
 Into some lonesome undisturbed place ;
 Wherein thou may'st have leisure, well to
 trace
 Thy inward steps, and justly contemplate
 Upon thy past, as well as present state ;
 Then may'st thou plainly see, as in a glass,
 How these thy few, uncertain moments pass :

And if thou find'st, that thou hast miss'd thy
way,

I then exhort thee earnestly to pray
(In soul at least) to him, who, by his pow'r,
Will be thy helper in a trying hour ;
And thus thou may'st, by his assistance, be
Enabled to advance from one degree
Unto another, 'till thou com'st at last
To see the combats of thy warfare past ;
Which in due time will be accomplished,
And thou from doubts and fruitless thoughts
be led.

Thus may'st thou come assuredly to find,
The sweet enjoyment of a peaceful mind ;
And tho' afflictions may thy foul surround,
Yet let thy patience underneath abound ;
Be not with trouble over-much dismay'd,
But trust in God, and he will be thy aid ;
Make him thy bosom friend, and he will be
On all occasions nigh to counsel thee.

A CONTEMPLATION IN AFFLCTION.

I.

GR E A T is my pain, and pressing the
distress,
Which doth my mind with pond'rous weight
oppreſs,
And fills my soul with grief :
And great the burden of that pensive load,
Which in my heart has taken its abode,
And suffers no relief.

II.

But greater far the power that's often near,
And underneath supporting those that fear
His great and worthy name ;
Upon him therefore may I still rely,
And to him now for strength and help apply,
From whence it ever came.

III.

Who never yet forsook the pure in heart,
Who from his righteous law dare not depart.

Nor fly to man for aid ;
 For they who always act upright and just,
 And in the Lord alone do put their trust,
 Need never be afraid.

IV.

Though death and hell may often seem to join,
 And wicked men together may combine,
 The righteous to oppress ;
 Those various trials and afflictions here,
 Though for the present they may seem severe,
 Will tend to righteousness.

N. B. The first six lines were written in
 time of great distress of mind, and the rest
 when it was removed.

A N A L P H A B E T I C A L A C R O S T I C,
 composed for the Use of Schools.

A LL mortal men that live must surely
 die ;
B ut how, or when, is hid from human eye
C onsider then thy few uncertain days ;
D elay no longer to amend thy ways.

E ngage thy heart to serve the Lord in love ;
 F or all his ways, the ways of comfort prove.
 G rant to thyself no time for vain delight ;
 H ate all that's wrong, and love to do the
 right.

I n all thou ever dost, act in God's fear ;
 K eep still the thoughts of death and judg-
 ment near.

L earn to avoid what thou believ'ſt is sin ;
 M ind what reproves or justifies within.

N o act is good, which doth disturb thy
 peace ;

O r can be bad, that makes true joy increase.

P revent the loss of time, be *timely* wise ;

Q uench not the spirit, all its teachings prize.

R ely alone upon that power, that can

S ubdue the pride and haughty looks of man ;

T his heavenly power is that which sanctifies

U nto the Lord the heart that's truly wise :

W ait for it then, in 'tis such wisdom is,

X enophon's wisdom folly was to this ;

Y ea this, if 'tis obey'd, will give the youth

Z eal for the Lord, and lead into all truth.

A CONTEMPLATIVE RETROSPECTION

I.

WHEN I my early days survey,
 And view the time that's past away;
 The season of my youth ;
 Review the mercies of the Lord,
 When he did first to me afford
 The knowledge of his truth ;

II.

Such cause I find for thankfulness,
 As I by words can ne'er express ;
 Such cause to praise his name,
 Who gave to me from day to day
 The further knowledge of his way,
 And led me in the same.

III.

Who knowing then my childish state,
 Did in compassion on me wait,
 His pleasure to reveal ;
 And by his light that shone within,
 Both what was good, and what was sin,
 Did not from me conceal ;

IV.

But in his mercy helped me
 The snares of sin and death to see,
 Also to shun the same ;
 And by his grace afforded strength
 To overcome the same at length,
 Thro' him from whence it came.

V.

'Tis by this power of God alone
 Man's saving help is only known,
 To shun the ways of sin ;
 His reason can't this work effect,
 Nor all his wisdom him direct,
 Or give him strength within.

On CONTENTMENT.

AR T thou, O man ! possest with ground
 less fear ?
 Do things on earth to thee confus'd appear ?
 Do grief and sorrow now thy soul surround,
 And new distresses every day abound ? -
 Art thou thereby extremely toss'd and vex'd,
 And still with cross occurrences perplex'd ?

Sustain afresh some unexpected loss,
 And all thy efforts meet a sudden cross ?
 Dost thou complain to give thy sorrows vent
 And all thy thoughts conclude in discontent
 Consider then what is the cause of this,
 Why ev'ry thing is wrong, why all amiss ;
 Examine first the secrets of thy heart,
 And weigh thy conduct well in every part ;
 Perhaps from thence some cause of discontent
 Doth oft arise, which yet thou may'st prevent
 'Tis base to look without, and lay the blame
 On things around thee, and suppose it came
 From chance or fortune, or the wickedness
 Of this deceitful world, which more or less
 Disturbs thy mind, and often breaks thy rest
 And so from thence thou think'st thou art
 opprest.

Perhaps some pleasing sin, some darling vice,
 To their embraces do thy mind entice ; [He
 But when they're past, thou soon may'st recoil
 Thy recent faults, and on thyself reflect,
 But not repent ; and let thy peevishness
 Perversely fill thy soul with new distress,
 Which to suppress, do not thyself exert,

Nor, by repeating, study to avert ;
 Nor by extremes of trade, or hopes of gain,
 Vainly attempt contentment to attain ;
 Nor can'st thou by excessive drinking be
 Made from thy restless cogitations free .
 But when these fail, if thou pursuest thy flight,
 And seek'st contentment in some vain delight,
 Some soothing pleasures in the ways of sin,
 Ent'ring the gate that's wide, and walking in
 The way that's broad, which to destruction
 leads,
 And for such liberty too often pleads ;
 Pleas'd with the sportive path, the jovial crowd,
 The vain, the base, the covetous, the proud,
 The mimic Christian, who can sing, or pray,
 Or drink, or swear—and who from day to day
 Talks of religion, though he knows it not,
 Pretends to duty, though he has forgot
 All who observe it must these ways forsake,
 Repent, amend, and daily strive to take
 A daily cross, to crucify the will
 (That men by nature study to fulfil.)

Can't thou, O man ! by this expect to find
A lasting comfort to thy tossed mind ?
Were heaps of riches thine, would all these
please ? [ease]

Would pride, or pleasure, give thee lasting
Will all these things thy cravings satisfy ?
Can't thou attain to true content thereby ?

No ! surely no ! these cannot ease thy grief,
Nor give thy anxious soul the least relief.

The sordid miser can't be satisfied,
Nor fashion-seekers ever pleas'd with pride
The pleasure-hunter ne'er could find the scer
Nor fading pleasures ever give content.

Whilst men are seeking where it can't be foun
And vicious passions in their hearts abound.

Repeating sin will ne'er afford relief,
Nor vicious ways extenuate thy grief :
Vain recreations will increase the weight
Of thy distresses, which remain so great ;
All things without thee never can appease
Thy fears and doubts, or give substantial ease
Turn thee from these in time and seek the Lord
Who by his grace will saving help afford ;

He only can thy ruffled thoughts prevent,
 And give thy soul the balsam of content ;
 Which never can be found in earthly things,
 These sow the seeds from whence thy trouble
 springs :

Strive then, in time, to enter at the gate
 Which to the *carnal* mind alone is straight ;
 And tread the path that's narrow to the mind
 That is to sin and wickedness inclin'd ;
 But is indeed a most delightful way
 To all that do the will of God obey ;
 A way of peace, and most refin'd delight }
 The path of wisdom, *as a shining light*, }
 Which, if regarded, would thy steps invite }
 To travel forward in this holy way,
 That leads thee forward, *to the perfect day*.
 The man whose mind is truly sanctify'd,
 And wean'd from riches, pleasure, pomp and
 pride, [heart,
 Who knows the Lord, and loves him in his
 He has contentment in the inward part ;
 Which all mankind, who live in wickedness,
 Cannot conceive, or any wise possess.

O that the source thereof was understood !
 And men both knew and sought their chiefest
 good ;
 Then fears and doubts would swiftly disappea
 And humble mortals meet with comfort here
 For he that fears the Lord, and knows his mind
 In all conditions to his will resign'd,
 Will find a cross is always for the best,
 And true submission is the way to rest :
 What he enjoyeth, whether more or less,
 He thinks it is a favor to possess ;
 For he that has but food and raiment here,
 Who serves the Lord, and walketh in his fear
 Or he that is with needful comforts blest,
 And uses well the blessings here possess'd ;
 Or he that doth the greatest riches share,
 And yet distributes with his utmost care,
 The fresh increase with which he doth aboun
 And to the giver still is thankful found ;
 These bless the giver both of life and health ;
 To him submit, who can dispose of wealth,
 Where wealth is good ; where apt to captivate
 Has kept them safer in a lower state.

What he disposes ever is for good,
 And so to such it's always understood :
 This acquiescence tends to happiness,
 And brings such comfort as they can't express,
 No murmurs then, no doubts, no needless fear,
 What Providence allots, such freely bear.
 This disposition always will prevent
 The rise and growth of *thankless discontent*.

Thus much I can with thankfulness express,
 Has been my chiefest study to possess ;
 What heaven bestow'd on me, or to me lent,
 Has hitherto afforded me content ;
 'Tis all his bounty. What I further crave
 Is but to manage wisely what he gave ;
 That these enjoyments may be rightly us'd,
 And not by me, or mine, at all abus'd ;
 That we may not, like to the thoughtless crowd,
 Be avaricious, sordid, grand or proud :
 Nor dare I once to think, if I had more
 I'd be content ; but never can before.
 What is enough ? Why, as the fool expresses,
 A little more than what a man possesses.
 Is this the case ? Of some perhaps it may ;
 Not of the truly wise, I dare to say.

The fool at distance fixes happiness,
 And well he may ; 'tis what he can't possess :
 For 'tis the portion of the righteous here,
 Who dwell in humble gratitude and fear ;
 These find the pearl of price, the precious gem
 Superior to an earthly diadem.

On HAPPINESS.

THAT there's on earth a state of happiness
 To be attain'd unto, which few possess,
 The different aims and views of men declare :
 They think it's to be found, but know not
 where :

The poor suppose it's only found in wealth ;
 The weak and sickly say, it lies in health ;
 The rich conceive it dwells among the poor,
 (Who don't the want of needful things deplore ;)

The barren pair imagine 'tis possess'd
 By all who are with num'rous offspring blest :
 But they that have them, think the anxious
 care

Increasing children bring, too great to bear :

The hurried tradesman thinks he should admire

A state of ease, could he but once retire [tent;
From commerce free ; with needfuls be con-

But when he tries it, cannot but lament
His situation thus without employ,

A life of dulness, which he can't enjoy.

The gay and airy think it's found in sport,
When they with eagerness in crouds resort
To hunting, racing, cocking, baiting, where
They look for happiness, but 'tis not there.

Some pleasure gardens haunt, and hope to
find

Some new amusement pleasing to the mind :

Here they expose their folly and attire,
That the deluded crowd may them admire ;

While others lavish time and wealth away,

In music, mirth, or dancing, spend the day,

The night in drinking, masquerades, or
play :

Some vilely spend in wantonness the night,

And some in wasteful gaming take delight ;

Some think it's found in riot and excess,

And others seek it in their drunkenness :

Some to the play-house frequently repair,
 And hope to find it, but it is not there :
 In these pursuits no happiness can be,
 Nor they obtain the state they long to see.
 The miser next, the poor-rich needy man,
 Gets with his might, and saves it all he can
 He thinks himself superlatively wise,
 And others follies can with scorn despise :
 Laments their evils, but behold ! mean while
 Upon his bags and bonds delights to smile ;
 He, with abhorrence, shuns extravagance,
 And hates the mode that's newly brought fro
 France ;
 Admires his wealth, esteems it happiness
 That he can here his darling gold possest ;
 So deep the love of this has pierc'd his heart
 He craves yet more, and loth from this te
 part :
 For food and raiment some he must expend
 But still resolves to save it in the end ;
 Mean things will wear, because he can't affor
 To use his pelf, or take it from his hoard.
 No act of friendship—no beneficence
 Can he at all to the distress'd dispense ;

Nor well afford himself such things to eat,
As nature wants, or prudence thinks are meet.
But time, O cruel time ! will slide away,
The captive mortal must not with it stay
Longer, to own the things he cannot use,
Nor let another share——

If I this madness further may expose,
My thoughts upon it I shall thus disclose :
When little children gather pebble-stones
To lay on heaps, and each his treasure owns,
To raise their heaps one quickly loads his hat,
Another holds her lap, and fills up that ;
But when they're tir'd they cast 'em all away,
At this we smile, and call it children's play :
But when we see wise men, like children, strive
To gather wealth, and ev'ry way contrive
To grasp together what they cannot use,
How can we such in any wise excuse ? [they,
Much worse than children, far more foolish
These act in earnest—theirs is only play.

Thus men, alas ! of happiness are cheated,
And all their searches after it defeated ;

Who fly the hand that would their faults
 chastise,
 And stop the ears to him that would advise ;
 Who close their eyes to him that gave them
 sight,
 And choose thick darkness rather than the light,
 Lest in the light it fully should appear
 They must begin to live in godly fear,
 And learn to take and bear a daily cross,
 And for each sin endure a just remorse ;
 That on the neck of lust becomes a yoke,
 And slays its vitals with a friendly stroke.
 No happiness can be on earth obtain'd,
 Until the blessing of the Lord be gain'd,
 Till men begin to learn his holy fear,
 And by his blessed counsel daily steer ;
 These men alone attain that happiness,
 Which all the wicked never can possess ;
 For they that square their lives by his di-
 rection,
 Will never fail of counsel and protection ;
 Then truly happy those who rightly know

This source and spring of happiness below,
 Which is descended only from above,
 And is the earnest of the Father's love ;
 A Fore-taste here of everlasting bliss,
 Which all the truly faithful never miss :
 No vain delights, no pleasures such desire ;
 Nor riches here : their thoughts are raised
 higher

Than earthly things, and fixt on God above,
 Who is become the object of their love,
 Their chief delight, their hope, their greatest
 good,
 Though not by carnal man so understood.
 Tis the redeem'd alone who do possess
 Whilst here below) this state of happiness.

**A FATHER'S ADVICE to his SON, in
 relation to MARRIAGE, &c.**

[N all thy ways acknowledge him
 Who made and formed thee ;
 And as he has the sov'reign pow'r,
 Thou should'st a subject be.
 Let not thy will oppose his will,
 But to it still submit ;

Let him thy future steps direct,
As he shall see is fit.

For he alone has pow'r to bless
With health, or length of days ;
Or bring to nothing thy designs,
And blast thee in thy ways.

In all affairs of consequence,
His counsel ask in fear,
To shew thy course, direct the wind,
And as thy pilot steer :

And then thou wilt be sure to miss
Those rocks or shoals of sand,
On which some lofty vessels dash,
Or in a tempest strand.

Be conscious of thy want of strength,
Foresight, or penetration,
To judge of the event of things,
Or guess at their duration.

As marriage is God's ordinance,
Let him point out the way,
And by the teachings of his grace,
His mind therein convey—

To bring the object to thy mind
 With nearness of affection,
 Which will a lasting union form,
 And gain Divine protection.

This union is more strong by far
 Than all the pow'rs of death,
 And will preserve the pious pair
 In comfort here on earth ;

Yea, blessings from the heavens above
 Will on such souls descend ;
 And blessings of the earth beneath,
 As they on him depend :

So will the blessing of the Lord,
 That maketh rich indeed !
 Such ardent seekers satisfy,
 And far their hopes exceed.

This way I took—these steps we trod,
 This by experience know,
 That great advantages indeed
 From this dependance flow.

I therefore recommend to thee
 This safe, unerring way,
 Which, if thou art concern'd to seek,
 Thou wilt not go astray.

To a YOUNG WOMAN.

SHALL youth, endow'd with more th
 common sence,
 Adorn'd with beauty, wit, and eloquence
 Be with such bright, superior talents blef
 As by the vulgar seldom are posseſt ;
 And favor'd also with a perfect sight
 Of real duty, from an inward light :
 Receive ſuſh bounty from the Donor's han
 And yet not duly think, nor understand,
 Why these are lent, and how the obligation
 Affects us all in every diff'rent ſtation ;
 And ſhall we not to him devote our days,
 To ſerve him truly to exalt his praise :
 And flee from all appearances of evil,
 With all the fly *delusions of the devil*,
 The *youthful luſts that war againſt the foul*,
 That evermore its happiness controul ?

'Tis things celestial solid comforts give,
 And yield that vital strength by which we live,
 Can less than this the hungry soul suffice,
 Or satiate the mind that's truly wise ?
 Or can it any perfect good possess
 In modes of worship, or in modes of dress ?
 Far be it from th' enlighten'd human mind,
 In things below, a lasting peace to find.
 Our searches then should ever be employ'd
In seeking him, who when alone enjoy'd,
 Admits no further search ; *the chiefest good*,
 When thus possess'd, is amply understood.
 All things terrene, esteem'd as *dung and dross*,
 And all that keeps us back from him, a loss ;
 A loss indeed ! What greater loss than this,
 To lose the time of gaining endless bliss.
 Of peace depriv'd, from whence true hope
 commences,
 Merely to please and gratify our senses.
 Consider this, and let this meditation
 Become the subject of thy contemplation.
 May he that is the only source of joy [ploy ;
 Become thy choice, thy future thoughts em-

Of fading things below the glory stain,
 Which often to the mind occasion pain.
 May he in awful fear thy steps direct,
 And from *the snares of death* thy soul prote
 And grant thee here on earth a settlement,
 In such a marriage as affords *content* ;
 To one united, who devotes his life
 To serve his God, and to oblige his wife ;
 And thou unite with him in that concern,
 And both as one your duties jointly learn ;
 So will you be together surely blest,
 And be entitled to eternal rest.
 May peace and comfort crown thy future
 days,
 And fill thy soul with everlasting praise.

ON INGRATITUDE.

SHALL mortal man receive his vital bre:
 And be the steward of the spacious eart
 And for his use apply its sole increase,
 Feed on the grain, and clothe him with th
 fleece ;
 Gather the clusters of the fruitful vine,
 Compress its juice, and fill himself with wine

Eat the delicious fruit of every kind,
 Which he around the rolling globe can find ;
 At pleasure work, or kill, the stately ox,
 And eat the lamb that has escap'd the fox ;
 From the industrious bees their honey take,
 And spoil those combs he has not skill to make ;
 Whole families destroy, to take away
 All they could save, by losing not a day ;
 In which they could from danger life sustain,
 From frost or snow, from wind, from hail, or
 rain ? [sport,
 With hunting hares and stags shall men make
 And after them with eagerness resort ;
 And for diversion thus the creatures use ?
 Yea, some in every species they abuse :
 The bleating flocks shall either sell or slay,
 Take from the lowing herds their young away,
 Receive their milk, convert it to their use ;
 Can man, thus favor'd, be without excuse,
 If he considers not the hand that gives,
 And worships not the God by whom he lives ?
 Shall he be thus the lord of earth and sea,
 And to the Giver yet unthankful be ?
 Rule o'er the brute inhabitants below,

And to the fowls and fish no favor show
 Not fully pleas'd with his productive field
 Or what the earth upon its surface yields ;
 Shall pierce the bowels of his mother earth
 (From whence he had his origin and birth)
 To seek for hidden treasure, where he finds
 His water, fuel, and metallic mines,
 Bring forth her gold, and riches as his own ;
 Shall no return at all for this be shown ?
 What views of duty now to man appear ?
 What sense of guilt for sin ? What mournful
 tear ?

What resolutions, quickly to amend ?
 And what provision for his latter end ?
 What obligations own, what thankfulness,
 Doth he by actions every day express ?
 And as a grateful being strive to shew,
 Is to the Giver of his blessings due.
 • How much, alas ! is duty laid aside, [pride ?
 And thoughtless mortals swallowed up in
 Some after riches grasp with eagerness,
 Whilst others even wallow in excess ;
 As if the life of man should be employ'd
 In heaping up what's only here enjoy'd ;

As if our actions here did not relate,
 Nor any ways affect a future state ;
 As if ungrateful man not once believes
 The blessings and the favors he receives
 Came from above—that watchful Providence
 Doth evermore his gifts to them dispense ;
 That all we have is lent us from above,
 As daily proofs of that regard and love,
 In which the Lord doth constantly bestow
 His favors to his creatures here below.

Shall stupid man, thus blest, refuse to own
 That light of grace, by which is clearly shown
 The mind of God engraven on the heart,
 And manifested in the inward part ;
 And shall not he this inward law obey,
 That leads him out of every hurtful way ;
 That brings his will to know a true subjection,
 And draws his mind from ev'ry vile affection ;
 From all undue desires of ev'ry kind,
 That lead from God, or captivate the mind ;
 In order thus to set him wholly free,
 And make him sharer of that *liberty*

The sons of God enjoy—with solace blest,
 But after death partake of endless rest ?
 How sordid then is he, who dares to slight
 Such love as this, and him with scorn requite
 Reject his counsel, his reproofs refuse,
 And with his outward gifts himself abuse !
 Shall not the *righteous Judge of all the earth*,
Do righteously to all, whose life and breath
 Is in his hand—and fully recompense,
 To ev'ry one, the wages due from thence ;
 And *all the nations that forget the Lord*
Be turned into hell, as their reward ?
 Not all the nations then that knew him *not*,
 But they that *knew him*, and his law forgot,
 And yet forget; tho' oftentimes they feel
 An inward check, which doth his mind reveal
 But this some slight, as if they would not
 hear,
 Nor to it lend a still attentive ear [bear,
 Such must, at laſt, this heavy ſentence
Depart from me, I know you not to be
 Sheep of my fold, nor servants unto me,
 May thoſe in time of all their fins repent,
 This awful ſentence *wisely to prevent.*

On KNOWLEDGE.

*An EPISTLE to a Young Man, lately returned
from SCHOOL.*

WITH salutation of unfeigned love,
(Whose source and spring is only from
above)

I thee salute—and wish that health and peace
May thy possession be—and yet increase;
And more than this, I have for thee desir'd,
That all thy knowledge, hitherto acquir'd,
May not suffice—nor satisfy thy mind,
Until thou yet superior knowledge find,
The knowledge of thy God—to know his will,
And how thou may'st aright the same fulfil;
To know thyself—thy frailties fully see,
And know his humbling hand lay hold of thee,
To bring thee through the deeps, to that
distress,
Which only can beget a willingness
To follow him in ev'ry tribulation,
Which will at last effect thy soul's salvation.

For native innocence, with ignorance,
 Cannot alone enable to advance
 In saving knowledge ; we must first be try'd,
 And from the dross of nature purify'd,
 'Till self becomes entirely crucify'd,
 Our knowledge slain, our nat'ral will subdued
 And ev'ry pleasure that our minds pursued
 (Whilst in a state of nature we remain'd)
 Become subjected, 'till we have attain'd
 The inward, perfect knowledge of the Lord,
 And know the language of his awful word,
That's sharp, and sharper than a two-edg'd
*fword.**

'Tis this alone that makes us truly wise,
 And 'tis in this the best experience lies.
 This knowledge never yet puff'd up the mind
 But humbles most the soul that's most refin'd
 Thus parts and learning being sanctify'd,
 Are useful made, but never laid aside :
 Be this thy aim, thy labor to attain,
 'Twill be thy riches here, thy future gain ;
 'Twill lead to peace, and endless happiness
 And more than compensate for all distress,

* Heb. iv. 12.

Which may in proving seasons be thy lot,
 And yield thee joy when these shall be forgot ;
 For tears in future will be wip'd away,
 And clouds expelled from the perfect day ;
 The *Saints in light* will evermore rejoice
 With ample joy ; no sound of sorrow's voice
 Will there be heard, nor be remember'd more,
 Where holy souls with praise their God adore.

These weighty things, however great and true,
 Are own'd by many, but are known by few :
 And may these hints (dear child) be so imprest,
 And sink so deeply in thy tender breast,
 As to engage with ardency thy mind,
 To seek in earnest, 'till thou truly find
 This *pearl of price*, this *glorious diadem*,
 Transcending far an oriental gem :
 And may thy portion be the precious truth,
 The guide of middle age, the stay of youth,
 And the supporter of the hoary head,
 Affording help, when other helps are fled :
 "Twill be thy stay, thy staff, thy sun, thy shield ;
 A strong munition, that will surely yield

*Shelter from storms, a covert from the heat,
A hiding place when tempests round thee beat;
May'st thou for safety always to it fly,
And in its safe pavilion live and die.*

An EPISTLE to a FRIEND'S SON.

THough he be strong that has thy mind
possest,
And rul'd with rigor in thy youthful breast,
And with his goods encumber'd so thy mind,
That thou no room, nor rest, at all couldst
find ;
And on *his bed of ease*, whilst there thou slept,
And when awake, he there in darkness kept
To sooth thy pain, he various arts employ'd,
To keep thee pleas'd with what thou then en-
joy'd ;
With shews of worship, falsely call'd devotion,
And deem'd that wisdom, which was only
notion : [vain,
Esteem'd that pleasure, which was wholly
And call'd that loss, which is the greatest
gain :

giving often thus thy simple soul,
 doth thy peace and inward rest controul,
 , being still, it should at all attend,
 I hear the gentle whispers of its friend :
 ich if it would but once attend to hear,
 silent voice would reach it's list'ning ear ;
 ly, but piercing, would his invitation
 ite thy soul to wait for his salvation ;
 tle the knocks he'd give upon its door,
 quent his offers, freedom to restore ;
 greater's he to whom all power is giv'n,
 rule in earth beneath, as well at heav'n ;
 only can *the strong man armed* foil,
 cast him out, and soon his goods can spoil ;
 n satan's chains of darkness set thee free,
 gain thy captive soul its liberty
 serve thy God ; and daily to fulfil
 great Redeemer's pure and holy will ;
 lead thee forward, humbly to rejoice,
 hear, distinguish, and obey his voice.
 ut yet, alas ! how liable are we
 to be deceipted by this enemy !

How frequently doth he our souls betray,
 Our great Creator's laws to disobey !
 How many ways hath he to twist his tail,
 If what he first attempts should chance to fail !
 What new inventions doth he always find
 To tempt, deceive, and so delude mankind ;
 And steal our minds insensibly away,
 And from our watch our feeble hearts betray :
 And so deprive us of that daily bread
 By which our needy souls should still be fed ;
 That weakness might our want of food attend,
 And death become our portion in the end !
 But yet rejoice, my friend, there is a pow'r
 { T can resist him in the tempting hour,
 And keep thee safe as in a refuge tower :
 Fly to him, then ; lean on his mighty arm,
 And he will guard thy soul from future harm.
 As thou dost on him constantly depend,
 He'll keep it still in safety to the end.
 Take this advice as from a cordial friend. }

On the CREATION.

WHEN I, O Lord ! thy works survey,
And wisdom contemplate,

I am in admiration lost,
They're so sublimely great !

Thy wisdom and thy pow'r are such,
And works so far extend,
No human thought can penetrate,
Nor science comprehend.

When, in the most expanded thought,
Those mighty works I trace,
My feeble understanding fails
In comprehending space :

Profound and infinite, indeed !
Which language can't express,
Nor can imagin'd swiftness help
Its vast extent to guess.

No falling millstone from above*,
For near a cent'ry can

* Bishop Taylor, in his Contemplations on the State of Man, page 137, says, " If a mill-stone were

Convey to us a clear idea
Of height or depth to man.

Who can define the magnitude,
Or matter of the sun ?
Or moon, or Stars ? But which, at last,
Must end as they begun.

Their different motions, forms, or use,
Can feeble mortals say ?
Or penetrate such points abstruse,
While here inclos'd in clay ?

Stupendous, great ! and truly wise
Art thou, by whose command
We live or die, as with a touch,
Or motion of thy hand.

All nations, when compar'd to thee,
Are like the bucket's drop†,
Or like the weightless dust that lies
Upon the balance top :

thrown from the highest firmament, and should every hour fall 200 miles, it would be 90 years before it arrived on the earth."

Thou mad'st the earth a wond'rous globe,
 And round it form'dst the sea ;
 This globe suspended'st in the air,
 Where 'tis upheld by thee :

Thy hand alone the sea restrains,
 And rules the boist'rous wind ;
 Thou mak'st the earth to fructify,
 And creatures in their kind :

Thou giv'st each month its property
 To bring about the year ;
 In which thy Providence is seen,
 And blessings do appear :

There's no defect in all thy works,
 Which thou beheld'st were good* ;
 And so to man they must be deem'd
 If rightly understood :

If thus thy outward works appear
 To us so truly great,
 Unfathom'd, and immense indeed ?
 In all their parts complete :

Could we behold thee as thou art,
 And fully understand
 Thy most surpassing love to us,
 The product of thy hand ;

Who to each soul a body gave,
 First taken from the earth,
 In thy own image being made,
 And warm'd with vital breath ;

Could we conceive this mighty work,
 And understand the whole,
 How the inhabitant became
 A pure immortal soul ;

And comprehend thy boundless love
 To man's immortal part,
 And fully know how 'tis convey'd
 In secret to the heart ;

Could we perceive this inward work,
 And view the new creation,
 Wrought in the souls of sinful men,
 Producing renovation ;

This inward work as justly claims
 Our wonder and surprize,

renders thee as truly great,
holy, just, and wise.

utmost knowledge yet attain'd;
found by all our art,
erning God, his works, or ways,
not a thousandth part.

planet, doubtless, is a globe
mpos'd of earth and sea,
so fill'd with inhabitants
may be more than we.

noted stars have names affix'd
be distinguish'd by,
men by various arts pretend
eir distance to descry :

ould they soar on high, and view
ose bodies as they are,
distance measure with a line,
d what they find declare ;

new account would differ wide
om what we now conceive,

And far transcend what mortal man
At present can believe.

Perhaps the sun may from our seas
Reflect upon them light ;
And theirs return the same to us,
And twinkle in the night.

The ways of God elude our search,
Are past our finding out ;
And works of wonder they appear,
Beyond the sceptic's doubt.

Let mortals, then, abased be,
And humbled in the dust ;
His works admire, his pow'r adore,
Who is for ever just.

For he will surely recompense.
According to our ways,
To whom is all obedience due,
With everlasting praise.

Cease, then, astonish'd muse, and leave
All farther speculations,

And worship him, the great *I AM**,
The fear and dread of nationst.

In awful silence prostrate lie,
 And leave thy useless pen,
 Till he another theme inspire,
 And raise thee up again.

* Exod. iii. 14. † Isa. viii. 13.

A CONTEMPLATION ON DEATH.

HOW can the human soul, inclos'd in
 clay,
 And unassur'd of that a single day,
 Forget that this his cottage made of earth,
 Must fall a victim to the pow'r of death ;
 And not without the deepest thought reflect,
 How much that solemn parting must affect
 Its future being in an endless state ?
 Who can this awful change but contemplate ?
 Can we presume, while here we dwell below,
 The late departed soul's estate to know ?
 Or truly see the blessed soul's fruition ?
 Or find the wicked soul's deplor'd condition ?

Can man, by all his wisdom, penetrate
 Into the nature of a future state ?
 Or can the blind, who dwell in endless nig
 Conceive the glory of resplendent light ?
 No : these are things not to be understoo
 By such as never knew the source of goo
 By nature only, man could never see
 His wretched state, nor trace his misery.
 If here on earth he meets with pain or grie
 He hopes, at last, kind death will yield reli
 Scarcely consid'ring bad may yet be worse
 And he receive an everlasting curse.
 No carnal man can by his searchings find
 The depth of solace to the peaceful mind
 And seldom thinks, that God created m
 Upon a wise and most judicious plan ;
 Which is recorded in the sacred story*,
 To be on purpose for his Maker's glory.
 Few well consider, why the human mind
 Should in a fleshly body be confin'd
 A few uncertain days ; why, by creation,
 Fix'd in a state of trial and probation ;

That he thereby be to obedience brought,
And so redeem'd from sin in word and
thought,

But those that meet with tribulations here,
And ever take their feeble steps in fear,
Afraid of moving wrong, scarce move at all,
And when they know to stand, they fear to
fall ;

These are the few to whom this world appears
A sea of trouble, and a vale of tears :
When pain of body, or distress of mind,
Becomes their portion, this they hope to find,
That death to them will be a welcome friend,
And his approach will make their sorrows
end ;

Nor can to them a sudden terror bring ;
(Nor will the grave afford a pointed sting)

Tho' unforeseen and hasty death appears,
The wicked only are possest with fears ;
The truly pure in heart *the Lord shall see,*
And over death triumph in victory ;
Whose pow'r can only reach the house of clay,
Dislodge the soul, and chace it thence away ;

Which only suffers by that quick remove,
 A quick transition to the joys above.
 Thus wheat and tares we see together gro
 And one from t'other do distinctly know ;
 Yet both together must 'till harvest stand,
 And then be sever'd by the reaper's han
 'Till he in sheaves the wheat together bind,
 And leave the tares when sever'd thus
 behind.

DESCRIPTION of a TRUE MINISTER CHRIST.

THAT man or woman's qualify'd to
 teach,
 And can the gospel-tidings truly preach,
 Who can the true refining pot endure,
 Or like fine gold, is quite refin'd and pure ;
 Or like the silver, purg'd from dross and tin
 From all pollutions fully wash'd within ;
 And in the furnace being fully try'd,
 Knows both his flesh and spirit mortify'd,
 'Till condemnation he no more can find,
 But knows conversion, both in heart and
 mind ;

And from this inward purity of heart,
 No evil thoughts possess the inward part ;
 No foolish jesting for diversion us'd,
 Nor can he be by vanity amus'd ;
 But evermore from levity refrains,
 And greater evils perfectly disdains ;
 No guardless words attend his conversation,
 Nor just reflection stains his reputation ;
 Is modest, chaste, and prudent in his ways,
 By grave deportment constantly conveys
 Instructions round about him to the youth,
 And close unites with such as love the truth ;
 Is one in spirit with the pure in heart,
 And such as dare not from the law depart ;
 Is always anxious for the preservation
 Of all professing truth in every station ;
 Is willing to support its discipline,
 And with his brethren always in it join,
 To help the weak, and strengthen the sincere,
 The stubborn check, but not with words
 severe ;
 Advises, always, in that spring of love,
 That would reclaim, and most effectual prove,

Consistent with that pattern left behind,
 By him who is the Savior of mankind ;
 To whose example he must always keep,
 Who ne'er was seen to laugh, but often weep :
 And his disciples always will be grave,
 And with the greatest decency behave ;
 And by examples will instructions give,
 And shew his hearers how they ought to live ;
 But such as don't, from preaching should
 refrain, }
 And silence keep, nor dare to preach again,
 For all their pains therein will prove in vain.
 This ancient maxim's surely true, we know,
No stream can higher than its fountain flow.
 The gift that comes from God to him will
 lead ; [plead,
 But that which comes from man, for man will
 Lead to extol his parts—but not admire
 The gift as God's, because he don't inspire :
 But when he does, it gains such evidences
 As can't be fathom'd by the outward senses.
These persons, only, have a right to preach,
Of whom it may be truly said, they teach.

An EPISTLE to a very young WOMAN.

MY much esteemed, little friend,
Some hints of good advice I send,

In much good-will to thee ;
And let them deeply be imprest,
And treasur'd up within thy breast,
And still remember'd be.

First then begin the Lord to fear,
And in his counsel always steer,
Let him thy ways direct ;
As good from bad thou can'st discern,
Avoid the bad, the other learn,
And he will thee protect.

Be always decent, neat, and plain,
From modish dress and pride refrain,
Though found in every station ;
Be modest, courteous, yet reserv'd,
But let not friendship quite be starv'd,
For want of conversation.

To true religion be inclin'd,
And let it fill thy heart and mind,

'Tis worthy of thy choice :
 And thou wilt find returns of peace
 Wilt daily more and more increase,
 And cause thee to rejoice :

'Twill to thy parents thee endear,
 And gain such love and friendship her
 As can't be well exprest ;
 And lasting blessings from the Lord
 Will here on earth be thy reward,
 And lead to endless rest.

The REFUGE of the RIGHTEOUS
 To a FRIEND.

AS here on earth we meet with trials, [ba:
 And pass through many deep and sore
 Sometimes surrounded with distressing
 And sometimes overwhelm'd with floods
 tears ; [
 Sometimes with our own frailties much
 And sometimes more with others fault
 treſt ;

And often griev'd for the abominations,
 Which so abound in the professing nations,
 Threat'ning some heavy judgments from
 above,

If no kind warning will effectual prove.
 Thus to consider what mankind profess,
 And how they live—occasions deep distress
 To those who love the Lord, and who lament
 To see so many sin—so few repent :
 And see professors fill'd with high pretences
 Of serving God, when, by the consequences,
 Tis clear to see they from his ways depart,
 And love him not sincerely from the heart ;
 But love their pleasure more, and strive to
 please [ease ;
 Their vain desires, and rest themselves at
 No cross they bear, no self-denial choose,
 And thus the way of life and peace refuse :
 Where, in these cases, must the righteous fly ?
 shall man, for help, to feeble man apply ?
 Lo, surely no ! Vain is the help of man,
 His utmost efforts weak, do all he can :
 But he that doth upon the Lord rely,
 Will find his gracious succour always nigh ;

He can relieve the doubtings of the mind
 And give that present help it wants to find
 He cares for them who on him cast their care
 And helps the tempted to avoid the snare
 To them that ask, the shield of faith bestow
 To quench the fiery darts which satan throw
 To wound the humble soul with causeless pain
 And make the ways of God unjust appear
 Who, to the righteous, is a friend indeed
 A present helper in the time of need,
 A true physician to the wounded soul,
 Whose word alone can make it truly whole
 Strength to the weak is always with him
 brought, [soug
 And counsel giv'n to him who counsel
 To God alone the righteous ever fled,
 And all their wants before him humbly
 spread ;
 Who was and is, and will be nigh at hand
 To all his little ones, in every land.
 By him no trials are to any brought,
 And no instructive lesson by them taught
 And what attends his children by permit

Proves advantageous to the soul's condition,
 Though grievous for the present they appear,
 And to the tried soul may seem severe ;
 But when the Lord doth these afflictions
 blefs, [ness ;
 Then they produce the fruits of righteous-
 And such probations very often tend
 To solid peace and comfort in the end.

On the SHORTNESS and UNCERTAINTY
 of LIFE.

SHORT and uncertain is the life of man,
 Whose longest time is only call'd a span ;
 And that so short and rapid in progression,
 That we have but a moment in possession ;
 Yea, while we speak, that also flies away,
 And others that succeed, which make the day,
 Thus night succeeds the day, and day the
 night,
 But each uncertain still—a secret quite
 From us conceal'd—all for our penetration
 Could never find its length nor small duration.
 As *tenants* thus *at will*, our care should be,
 Not unprepar'd the messenger to see,

That calls us hence. No time have we
To spare,

In which we ought not with the utmost care
For our removal daily to prepare.

No time for avaricious thoughts to be
At all indulg'd ; nor in the least degree
To aim at grasping heaps of riches here,
Whose usefulness we cannot make appear.
No time have we to spare for vain delights,
No time for sports, as pleasing in our view,
To lead us to forget *uncertain time*, |
Which we should rightly use : when in
There's time sufficient prudently to spare
For honest labor, and industrious care,
For the support of life, and gain supplies
Of every needful thing.——

A truly thoughtful man may often find
Leisure enough to exercise his mind,
Amidst his labor, in deep contemplation;
And inwardly to pray for preservation.
But true religion will extremes prevent,
And render men in all estates content.

me calls for this—Give first to God thy
heart,
and seek his kingdom in thy inward part ;
devote thy youth—thy strength—thy parts—
thy all,
yield obedience to the heavenly call ;
that man submit entirely to fulfil,
the known requirings of his Maker's will :
That his Creator still remember'd be*,
before the *evil days* draw nigh, when he
will say, *In them I can no pleasure see* ; }
before his vitals feel the fatal stroke,
A golden bowl, or silver cord be broke ;
before the keepers of the house shall shake ,
before the pitcher at the fountain break ;
before the windows close—the grinders cease,
The strong men bow, because of strength's
decrease ;
Before the sun and moon withdraw their light,
Or stars are hid, and veiled from his sight,
And man return to his long home again,
And mourning in the streets is then in vain."

* Eccles. xii. 1, &c.
F

And lead him to consider that his breath
 He must resign at the approach of death ;
 Which always him pursues with winged sp
 And gains upon him fast ; yea, fast indeed
 Is even at his heels, with scythe in hand,
 To cut him down, whose force he can't w
 stand ;
 Prepar'd or not, he must a victim be,
 And launch from time into eternity :
 O endless state ! If blessed, blest indeed !
 But if in torment, so it is decreed
 That in that state it must for ever be,
 And so remain to all eternity :
 No restoration left, nor hop'd relief,
 Can then at all alleviate its grief.
 Let precious time be rightly used then,
 And truly valu'd, by the sons of men ;
 And wisely fill'd, with diligence and care,
 To serve the Lord, and for his rest prepa

A CONTEMPLATION ON HEAVEN

AS here on earth the blessings of the
 To humble minds, such secret joy
 ford ;

Or when he makes his countenance to shine
 Upon the seeking soul, with love divine ;
 One hour of this sublime and perfect joy
 Doth (while possest) the raptur'd soul employ
 In grateful thanks, resulting from its worth :
 Vain is th' attempt by words to set it forth,
 For language fails—an inward secret song
 It only feels—to which no words belong,
 If thus the foretaste be, the full possession
 Can't be conceiv'd, nor couched in expression,
 Where saints and angels share the full fruition
 Of endless bliss, that has no intermission ;
 Where glorious visions always meet the sight,
 And ev'ry voice that's heard affords delight ;
 Where solemn silence, for a certain space,
 Was mark'd by John*, to fill the holy place ;
 And when the Holy One in silence sits,
 And all the heav'nly host to him submits,
 No sight more solemn ! awful, and profound,
 In heav'n above, or earth beneath is found ;
 Where numbers endless, fill'd with joy and
 praise,

* Rev. xviii. 1.

Are hush'd at once—and each his Lord obeys;
 And when he pleases, each exalts his voice,
 Transcendent joy indeed! Where all rejoice:
 Where pain and grief, where mourning and
 distress,
 With their attendants, never find access;
 Where consolation in perfection reigns,
 And peace triumphant evermore remains;
 Where songs harmonious, and united love,
 Cement, as one, the happy souls above,
 Who dwell in regions of eternal day,
 Transcending far the sun's meridian ray;
 And where the glory of the sovereign Lord
 Superior lustre does thereto afford;
 Whose most majestic glory fills the space
 Of that immense expanse, and heavenly place,
 Where great Jehovah's smiles inspire the lays
 Of raptur'd souls to sing his endless praise,
 To join with angels, and aloud proclaim
 The glorious wonders of his mighty name;
 His love set forth, his tender mercies shew,
 To whom their homage is so justly due;

How short their trials were, in flesh and blood,
 And that by his support alone they stood
 The trial of their faith—a small probation,
 Thus to be crown'd with glory and salvation !

The hopes of this transcending joy at last,
 When all the conflicts here on earth are past,
 Have been the object of the saints regard,
 The hop'd for *recompense of their reward* ;
 The aim'd at mark of the desired prize,
 On which with stedfast hope they fix'd their
 eyes :

Not all the tort'ring pains of cruel death,
 Denounced by the most vindictive breath,
 Could holy martyrs e'er intimidate,
 Nor hinder their pursuit of such a state.
 And shall we now, with perfect freedom blest,
 By laws protected (not by laws opprest)
 Forget our duty, careless and at ease,
 And strive with sensual things ourselves to
 please ;
 Refuse to bear the cross,—and subject be
 To him whose just command is, *Follow me*,

*And to your souls ye rest shall surely find ?
What task more easy? What more truly kind.
Then for past sin submit to deep distrefs,
And by degrees advance in righteousness.*

*O may we not, in this a sabbath-day,
Nor yet in winter, take our flight away,
From a dependance on that mighty hand,
That gave to Abram's seed the promis'd land !
Who strengthen'd all the righteous to prepare
In realms on high, celestial joys to share !
That this may be my happy lot at last,
Has been my deep concern for years by-past
No more amongst the wicked to converse,
No more to deafen'd ears my griefs rehearse
No more constrain'd the ignorant to teach,
No more to dead professors forc'd to preach
No more constrain'd the drowsy to awake,
But evermore of lasting bliss partake ;
Where sorrows cease, and tears are done away
And endless glory forms perpetual day :
No darkness there—no gloomy tedious night
But all is joy—a kingdom of delight !*

On GEORGE Fox, and his MISSION.

GREAT was the work, though simple
was the man,

By whom this glorious work was first began ;

Calm and serene his inward state of mind,

In which he was to serve the Lord resign'd ;

Subject his will, his temper mortify'd,

His heart upright, and conscience purify'd ;

Enlighten'd from above, he came to see

The inward law of God his rule to be :

Which gave him, inwardly, the clearest sight

Of man's depraved state—and in this light

(Which in his understanding often shone)

By him deep things of God were rightly
known,

The myst'ries of iniquity reveal'd,

And things which had for ages been conceal'd :

His heart was truly fill'd with gospel love,

In which he greatly did himself approve

To be a workman not to be ashame'd,

His conduct never being justly blam'd :

In things divine his knowledge was profound,

And tho' unlearn'd, in understanding sound.

Thus, by experience in the things of God,
 He could describe to man the path he trod,
 Point out to him the way for his salvation,
 And how he might attain to each gradation,
 In his advances towards reformation ;
 And so was truly qualify'd to preach
 The doctrines which the holy scriptures teach,
 Describe the seed of evil in the heart,
 And holy spirit in the inward part ;
 Each striving to obtain the sole direction
 Of all our ways, and govern each affection :
 Thus shew'd the way for overcoming sin,
 By strict attention to the *Light within*,
 Or Spirit of the Lord, whose operations
 Always enable to resist temptations ;
 No longer slaves to sin, but free indeed,
 Whilst govern'd by the *pure and holy seed*,
 The seed of God, the *quick and powerful word*,
 That's sharper than a keen two-edged sword,
 Which, when it's drawn, will instantly begin
 To slay that nature that inclines to sin,
 Till man becomes like gold refin'd and pure,
 And all consum'd that can't the fire endure,

The fire, that burns away the dross and tin,
 And consecrates to God the heart within ;
 An house not made with hands, an house of
pray'r,
 And then the Lord is rightly worship'd there,
In Spirit and in Truth—this adoration
 The Lord our God accepts with approbation;
 A type of which the temple was of old,
 Whose inward parts were laid with purest gold,
 And all its vessels, at its dedication,
Had Holiness engrav'd, as consecration.
 These truths he labor'd much to make appear,
*Perfecting holiness in godly fear : **
 And what he taught to others, he possest,
 And peace from God abounded in his breast :
 In him no rigid sourness did appear,
 So stubborn sinners yet was he severe ;
 And judgment on the head of the transgressor,
 And just rebukes upon the vain professor ;
 When penitents apply'd, relief to have,
 The healing balm of consolation gave ;
 tender to those who did salvation seek,
 And to the humble soul was always meek ;

A nursing father was to the upright ;
 To those in darkness recommended light ;
 To noisy people, he did silence teach,
 And to *the life in words*, he death did preach
 To those who had the form of godliness,
 The inward *pow'r alone* did strongly press
 He deem'd that ministry corrupt and vain,
 Whose sole support is present worldly gain
 That ceremonies in religion tend
 To lead professors on them to depend ;
 And so divert the well intending mind
 From seeking after what it ought to find,
 The real substance—and that forms prevail
 The work of grace, and yield a false content
 Lull men asleep, secure in sensual ease,
 And then the form without the pow'r can
 please ;
 But when the pow'r is felt, and thus possesse
 The soul is then by empty forms opprest ;
 In awful silence, then, such can implore
 The heavenly aid, and truly God adore :
 The broken heart no form of words require
 To tell its wants, or say what it desires :

These truths he held, and farther did declare,
 That hireling priests apostatized were,
 And ignorant of God, and always made
 Preaching for hire to them a gainful trade :
 Thus this reformer taught, and thus believ'd
 Those who were by his doctrine undeceiv'd.
 But this plain doctrine, in so dark an age,
 Set priest and people mostly in a rage ;
 And him whose doctrine they could not
 confute,
 With whom they were not able to dispute,
 Him they resolv'd by force to persecute ;
 And his adherents too : but no success
 Did them attend, nor those at all suppress :
 The more the *camomile* was trod, the more
 Each branch took root, and deeper than
 before,
 For all these hardships ; all they hop'd to find,
 Was peace with God to console the mind ;
 This to obtain, he preached reformation,
 And so alarmed much this drowsy nation ;
 Turn'd many souls to God, from evil ways,
 And saw the work to prosper in his days ;

He to the Lord did multitudes invite,
 And greatly in that service did delight :
 No cruel treatment could his mind deter,
 Nor outward ease to peace of mind prefer :
 So great a work, so rapid in progression,
 In bringing thousands to the same profession ;
 Children unborn, in future shall admire,
 And bless the God, who did the man inspire.

On the GREATNESS and MERCY of GOD.

FAIN would my muse attempt in grateful
 lays,
 To sing the greatness of Elohim's praise ;
 Fain would presume, inspired from above,
 To sing of his compassion, and his love ;
 His tender mercies towards men relate,
 Extol his pow'r, as infinitely great ;
 Fain would she, with expanded wings, ascend,
 And view the wonders, none can comprehend ;
 She may presume, in thought, to mount on
 high,
 Admire the glorious orbs around the sky ;
 To shew this wisdom, glory, pow'r, and might,

theme too great for mortals to indite ;
 I for my feeble muse too great a task,
 all the pow'rs she has, or dare to ask.
 human arts can measure out the space,
 & fix the just dimensions of the race
 a planet runs, in its own annual course,
 & shew its great velocity and force.
 Under we may, and wonders they appear ;
 I wonders they remain from year to year.
 works of men wear out, and soon decay,
 these are still the same, and no delay,
 accident, or wearing, stops the course,
 all retain their ancient forms and force.
 these are things beyond the reach of man,
 comprehend the wisdom of his plan ;
 we can fathom claims our admiration,
 and calls aloud for awful adoration.
 o' things above we can but partly know,
 e better understand his works below,
 receive his wonders in the earth and seas ;
 life in motion move by flow degrees :
 animals, their life soon slides away,
 and vegetable life has its decay :

From whence we see, and clearly understand
His sov'reign, pow'r, and that his just com-
mand

All nature still obeys—and that his laws
Are still therein the fix'd and certain caufe.

But leaving this, let me consider next
The state of man ; how fickle and perplext
So wise, so foolish—happy, yet distrest ;
In bondage—freedom—joyful, yet opprest.
Blind, tho' he sees ; and seeing, yet is blind ;
For something seeking, which he cannot find
This the Almighty in compassion saw,
And, in his mercy, gave to him a law,
To be his rule—to rectify his mind,
Shew him his state, instruct him how to find
The favor of his God, enjoying peace,
Which, with obedience, daily would increas
And this his tender mercy does not fail,
Who, by his love, is striving to prevail,
Reproving man, from year to year, for sin,
And manifesting thus his mind within ;
In order to conduct him all his days,
And guide him safely in his holy ways ;

Redeem his soul from death, by giving grace,
 And inward strength to run the heav'ly race ;
 And so obtain at last a glorious prize,
 The hope of which he sets before his eyes,
 To animate his soul still to pursue
 The way of life—and evil to eschew :
 And gives him hope to overcome at last,
 When all these conflicts here are over-past ;
 Who gave his Son a ransom for mankind,
 That all thereby this benefit should find ;
 He should become an advocate to plead,
 And for them with his Father intercede,
 When they repent, bewailing their condition,
 And so obtain, through him, a full remission
 Of all their sins—what kind of love is this,
 Thus to obtain for them the way to bliss !

When our first parents did in *Eden* dwell,
 And thence, by disobedience, quickly fell,
 Great was the pity which their Sov'reign Lord,
 To them in deep compassion did afford
 In their distress—when the Eternal Mind
 Beheld how much it would affect mankind,

And so determin'd what the means should be,
 Which in due time, should set 'em wholly free
 And so restore them, fully, from the fall,
 And make salvation possible to all,
 Would they embrace *the means* he should
 provide,
 And in obedience to his will abide,
 And in his arm of strength alone confide ; }
 But if they did such *means of help* refuse,
 They might themselves of negligence accuse
 Acquit the great Creator of the blame,
 And say, *by sin* their own destruction came.
 In early times God did for man provide
 His Holy Spirit, to instruct and guide
 The sons of men ; but as the scriptures tell,
 They dar'd against its teachings to rebel* :
 But when our Savior did atonement make,
 And offer'd up his life for lost man's sake,
 He purchased for him the gift of grace,
 To be diffused through the human race,
 And be sufficient to enable all
 To witness restoration from the fall,

* Gen. vi. 3. 5.

redeem their minds from evil, and restore
to man the freedom which he had before ;
imprint on him that native innocence
that *Adam* had, before his first offence :
and as in *Adam* his descendants dy'd,
when the Son of God was crucify'd,
all men obtain'd through him, without ex-
emption,

the means of their salvation and redemption ;
being made alive thro' him, who is *the Way*,
*the Truth, and Life** ; to all that do obey
the inward teachings of the gift of grace,
which will enable so to run the race,
as to their Maker to obtain access,
by being made alive in righteousness ;
Who once were dead in sin, but now are free
to serve the Lord, in perfect liberty ;
freedom, which we are by scripture told,
children of God enjoy'd † in days of old.
Who then, among the sons of men, can say
all God has done for man ? And can display

The height or depth of love ? Or can express
 The length and breadth of all his tenderness
 Unto his creature man ? My simple muse
 Declines the task, and must herself excuse
 From moving farther in a work so great ;
 For words will fail, and language can't relate
 His goodness, care, and fatherly regard,
 To love, forgive, assist, and then reward.

On the REWARD of the RIGHTEOUS.

EYE hath not seen, ear heard, nor heart
 conceiv'd*,
 (Nor can it be by wicked men believ'd)
 The good things which the Lord hath yet in
 store,
 To bless the righteous with for ever more ;
 Riches in bags laid up, as scriptures say†,
 Which cruel thief can never steal away,
 Nor moth can ever eat—nor rust decay.
 Tho' from the wicked this is still conceal'd,
 Yet to the faithful few it is reveal'd,

* 1 Cor. ii. 9. Isa. lxiv. 4.

† Mat. vi. 20. Luke xii. 30.

By Christ, the Son of God—and known to be
 A blessed state of true felicity.

And here on earth, the high and holy Lord
 Doth to his faithful servants still afford
 A membership in Christ, his only Son,
 Where all his members do unite in one;
 And all are joined to the holy head,
 From whom the vital strength does fully
 spread,

For their support; to which his words agree,
*I am in you**, saith he, *and you in me.*

But this consummate state's obtain'd on earth
 By those alone who know the second birth;
 And over these the second death can have
 No pow'r to hurt at all beyond the grave;
 But in their God they will for ever dwell,
 A state of glory, angels can't excel.

To a young Man on his Recovery, after having been given over by his Physicians:

I OWN, dear friend, whene'er I contemplate
 Upon the favor granted thee of late,

* John xiv. 20.

In giving thee a further space of time,
 In this which may be truly call'd thy prime,
 Yet for thy wife and children to prepare
 Of needful things a comfortable share ;
 To be a kind companion to thy wife,
 And guide thy childrens steps awhile in life ;
 Appears a blessing which I can't express,
 Nor view without a sense of thankfulness :
 May humbling thoughts, in future, always
 raise,
 The just returns of gratitude and praise,
 In all our hearts, to him who gives us breath,
 And has restor'd thee from the verge of death :
 May he henceforward all thy steps direct,
 And from all evil ways thy soul protect ;
 Engage thy heart to love his holy ways,
 And to devote to him thy future days ;
 And (though engag'd in trade) his service be
 Most lov'd, most sought, and most desir'd by
 thee :
 So will thy life be blest, thy wealth increase,
 And thou thereby may'st live and die in peace.

I INWARD POVERTY, and a rambling
Mind in RELIGIOUS MEETINGS.

I.

THAT my mind could still refrain
From ev'ry foolish thought !
all my mental movings be
o true subjection brought !

II.

when my heart is bent to seek
he Lord for help and peace,
houghts that would my mind divert,
light then entirely cease.

III.

ugh, when retir'd, I've often felt
ome inward consolations,
when I would again retire,
ve met with sore probations.

IV.

aps about indiff'rent things
y thoughts have been employ'd,
ch for a while were not supprest,
or any good enjoy'd,

V.

But O that I, with diligence,
 May labor more and more,
 That so the Lord may condescend
 His favors to restore !

VI.

That I may feel my strength renew'd,
 Temptations to resist ;
 Which if I humbly wait to find,
 He surely will assist ;

VII.

Because his arm is cloth'd with strength
 And full of heav'nly might ;
 His ear is open to the poor,
 Whose aid is his delight.

VIII.

To him, in straits, may I apply,
 Whilst I remain on earth :
 As he alone can give me life,
 And break the pow'r of death.

IX.

Though frail I am, and frail we are,
 And on this side the grave,

A state of frailty ev'ry one
Must still expect to have ;

X.

But to the Lord we all should look
In times of deep distress ;
And in prosperity as much,
Though then we seek him less.

XI.

'Tis his reviving heav'nly love
Can only dissipate
The idle ramblings of the mind,
Although exceeding great ;

XII.

'Tis this alone can chase away
Our vain imaginations,
And change the rovings of our minds
To proper contemplations :

XIII.

Wean all our thoughts from earthly things,
Save only for our use ;
And those receive as with a mind
Averse to things profuse.

XIV.

This sov'reign help, this gracious aid,
 This awful, humbling pow'r,
 Is that for which we ought to wait,
 And seek for ev'ry hour:

To the YOUTH of the FEMALE SEX
 On DRESS, &c.

I.

WHY should your native innocence,
 Adorn'd in youth with wit and sei
 In modesty array'd,
 Which always amiably appears,
 Be lost as you advance in years,
 And you to pride betray'd ?

II.

Does wisdom teach to vie in dress ?
 Or folly, only, teach excess,
 And captivate the mind ?
 Can love of pleasures yield you peace ?
 Or can you, if your virtue cease,
 True solid comfort find ?

III.

How can you ever be at ease,
When no invented mode can please
When once it's common grown?
how can you in things delight,
fore you find their fashions right,
Or cuts be fully known?

IV.

is heavy cross attends your pride,
ur clothes half worn are laid aside,
Or alterations made;
d those who do it seldom know
om whence these whims or fancies flow,
And never learn their trade.

V.

us many waste their precious time,
d fool away their youthful prime,
And spend their money too,
following ev'ry foolish fashion,
at's newly brought into the nation,
And some themselves undo.

VI.

r gay with gay acquaintance take,
d oftentimes such matches make,

As ruin both at last ;
 But those who are both just and wise,
 And fear the Lord, they still despise
 All things that change so fast.

VII.

These learn religiously to fear
 The God who gave them beings here,
 And daily bear his cross ;
 To him alone they have their eye,
 And on his arm alone rely,
 And seldom suffer loss.

VIII.

But such as emulate in dress,
 But little rest or peace possess,
 For all their great expence ;
 In those pursuits they often find
 Some fresh perplexities of mind,
 Which still arise from thence.

IX.

Thus many, like the troubled seas,
 Are toss'd about, and find no ease ;
 Are still in fluctuation ;

For can they find it, till they know
 'The source from whence true comforts flow,
 And inward reformation.

COMPARISON between a Winter Orchard,
 and the CHURCH under our Name.

THE winter trees, depriv'd of fruit,
 Whose leaves are fully gone,
 esemble death, at *distant* view ;
 But, *nearly* look'd upon,
 'heir buds are living, fresh and full,
 And ready to expand,
 When frigid winter's past away,
 And spring is near at hand ;
 When ev'ry branch and sprig will shoot,
 And soon in bloom appear,
 And op'ning foliage soon denote
 The summer season near.
 When blooming ceases, soon appears
 The newly formed fruit,
 Which when matur'd, and fully ripe,
 For various ends will suit.

But if, in winter, all the trees
 Their rank and places keep,
 And stand upright, retain their hold,
 By roots secure and deep ;

 Tho' ruffling winds may often shake,
 And try their utmost strength,
 For this they will the better grow,
 And fruitful prove at length ;

 Tho' pinching frosts, and chilling winds,
 Their sap may lignify,
 And sapling-twigs may stronger grow,
 And wood become thereby ;

 Which, in the spring-time, will produce
 Such sprigs as will appear
 Both weak and tender, on the trees,
 As they last season were.

 By these gradations, we behold
 The beauteous creation
 Grow and increase from year to year,
 To human admiration :

And tho' our people at this time
 Like winter trees appear,
 And ev'ry leafleſs twig denotes
 The ſeafon of the year :

Yet while each member keeps his place,
 Like trees where they are planted,
 Their tender buds will riſe and ſwell,
 And leaves appear when wanted :

When ſpring comes on, the gentle ſhow'r's
 Fresh verdure will beftow ;
 And when the ſummer ſeafon comes,
 Their fruit again will grow ;

Which by the fun will ripen'd be,
 Fit for the master's uſe ;
 May ſuch a time to us draw nigh,
 And ſuch effects produce :

And this long winter to the church,
 (When ſome ſuppoſe her dead)
 Be follow'd by a joyful ſpring,
 To raife her drooping head.

A RESOLUTION realized.

A S wishing will neither procure nor prevent,

I hope to continue my state of content,
And yield to my lot with a proper submission,

And think myself blest in my present condition.

I'll not wish for riches, because of their snares,

Nor yet for more bus'ness, because of its cares,

But thankfully use what the bounty of heav'n
Has furnish'd as needful, nor sparingly giv'n
A mind free from guilt, and possessing true
peace,

O ! these are the riches I wish to increase;
For a state betwixt ease, and a constant em-
ploy,

Is the state I would choose, and the state I
enjoy.

P O S T S C R I P T.

INCE what's above written some years
 are expir'd,
 which I've accomplish'd one thing I de-
 sir'd,
 nd retir'd from trade to a still quiet life,
 /ith only one servant, myself and my wife,
 o a rural, convenient, and good habitation,
 ot grand, yet secure, and becoming my
 station.
 nd what time I do'nt in my duty employ,
 /ith my garden, my books, or my pen I
 enjoy,
 ave in rides and in walks ; and I then con-
 template
 low seldom such favors are known by the
 great.
 nd I see nothing now that is like to pre-
 vent
 ly future enjoyment of peace and content :

A sense of these mercies, with true thankfulness,
Makes deeper impressions, than words can express,
Which I hope will induce me, the rest of my days,
To render the Giver obedience and praise.
Should pain, ache, or sickness, in old age attend,
With patience I hope to submit in the end ;
And so yield to death, when, if favor'd with peace,
All sorrows and pain will be ended and cease.

THE
HISTORY
OF
ELIJAH AND ELISHA,
IN TWO PARTS.
A POEM.

Interspersed with the most remarkable passages of the wicked Reign, Life and Death of Ahab, King of Israel, and his impious Queen Jezebel, with the Extirpation of his House, for their grievous Idolatry and Wickedness.

FIRST INTENDED FOR THE AMUSEMENT
AND EDIFICATION OF HIS GRAND-
CHILDREN, BUT NOW FOR THE
YOUTH IN GENERAL.

BY JOHN FRY.



T H E

P R E F A C E.

TO THE SERIOUS READERS.

I CONFESS I recollect with pleasure, not only the great delight, but the real advantage I took, in my young years, in reading the most remarkable transactions of the lives of some of those worthies of old, of whom *the world was not worthy, who wandered in deserts, and in mountains, and in dens, and in caves of the earth; having obtained a good report through faith.* Heb. xi. 38, 39. and who also, by a *patient continuing in well doing,* obtained an incorruptible crown *which fadeth not away,* tho' in this life they passed through many and great tribulations, but, *having an eye to a better country,* and to that recompense of reward, which was and ever will be sure with the Lord. Of this number the two prophets, Elijah and Elisha, the principal subjects of these sheets, were none of the least, being men who yielded a ready obedience to the will of God. In the wicked reign of A-

I

hab, king of Israel, the influence of his idolatrous and imperious wife Jezabel was to Elijah almost a continual series of inward and outward afflictions, in a state of almost perpetual peregrination ; (when that kingdom was afflicted and distressed with the just judgments of God by famine, war, &c. for their manifold sins, and neglect of the laws and worship of God) through all which he invariably stood his ground, held fast his integrity to the end, and left this world in a state of the highest acceptance with God, as the manner of his removal very evidently testifies. And it affords matter of the greatest encouragement to all who love, fear, and serve God, when they consider the tender care and regard of the Lord to him in the preservation of his life during the famine, and also in his frequent travelling through deserts and wildernesses, where, perhaps, no proper food could be found (if any) and where he was so very miraculously supplied with cake and water, by an angel, whilst he lay under a juniper-tree, when he fled from the face of Jezabel : by the strength of which he travelled forty days, till he came to mount Horeb, where he hid himself in a cave, and doth not appear that he had there any outward support, but was sustained and preserved alive to complete his future service, by the same all-sufficient power.

en I consider also the very great differ-
f such as truly loved and served the
though in a state of outward tribulation,
n, and want, as was the case of those
prophets, from the condition of those
ern his law behind their backs, and live
manner of wickedness, though in the
of the enjoyment of outward riches and
e, as Ahab did ; it is very easy to see
idence and exemplary wisdom of that
nan Moses (another of these worthies)
*ose rather to suffer affliction with the
of God, than to enjoy the pleasures of fin
eason.* Heb. xi. 25.

the relation and most memorable ac-
of some of these worthies, when I met
hem in plain serious verse, have more
y touched my heart and impressed my
ry, in my tender age, than when I read
in prose ; though I had then esteemed,
ope ever shall retain the highest esteem
ie sacred writings, and am so far from
ciating from their value, that I hope
to enforce the more frequent reading
em among the youth, as the subjects
are taken from them : and I there-
ecommend to my readers, to read with
ular attention the accounts of those ser-
of God (of whom were Elijah and
) who are mentioned by the author to

the Hebrews in the 11th chapter,
*faith quenched the violence of fire, stop
mouths of Lions, &c.* And having so
sure hours, I have, for my own ame
and your edification, composed the fo
short history in verse ; and if you rec
advantage thereby, my end will be an
however I hope it will be attended v
benefit to you, to fill up some of your
time, which perhaps might otherwise
ployed in reading such unprofitable tre
are calculated rather to amuse, than e
instruct your tender minds ; and I wish
afford you the same satisfaction in read
it has done me in writing it, who a
cordial friend,

J O H N

Sutton Benger, in Wiltshire,
the 30th of the 1st month,
1772.

T H E
H I S T O R Y
O F
E L I J A H.

P A R T T H E F I R S T.



The A R G U M E N T.

A short review of the old world. The translation of Enoch. The flood, and preservation of Noah and his house. The call of God to Abram. The propensity of his posterity, long after his time, to idolatry—the folly and sin thereof, through divers reigns, particularly in Ahab's—his bad choice of a wife. Elijah sent of God to foretel a famine; God sends him to the brook Cherith, and feeds him here-by ravens—the difference shewn between his manner of life, and the voluptuousness of this age. His own happiness and comfort was, the favor of God. The brook being dry, God sends him for sustenance to a prophet's widow at Zerephath, or Crepta—her small pittance, increased by a miracle, sustains him, herself, and son—she, distressed by

her son's death, applies to Elijah, who, by prayer obtains his being again restored to life. Elijah met by Obadiah, who brings Ahab to him. Elijah reproves the king for his idolatry, proposes to him to try who is God, the Lord or Baal ; Ahab accepts the offer, they appoint time and place, and Ahab sends through all Israel to summon all Baal's priests about eight hundred ; they met at Mount Carmel where Baal's priests were confounded and slain. Elijah foretells rain, and runs to Jezreel, is threatened with death on the morrow by Jezebel—he flies for his life into the wilderness, there begs to die, is fed by an angel twice, as he lies under juniper-tree, with cake and water ; travels forty days by the strength of it, to mount Horeb : the Lord appears to him there, and sends him to Damascus by the wilderness, to anoint Hazael king of Syria, and Elisha to be a prophet in his room, and appoints Jehu to be king of Israel. Benhadad king of Syria, invades Israel with a great army—is vanquished, and returns ; next year he comes again against them ; his army routed, and he taken, but Ahab lets him go. Ahab covets Naboth's vineyard, offers to buy it, is refused, and sorrowful Jezebel procures it by Naboth's death ; the Lord offended by it, sends Elijah to meet him in the vineyard : he reproves him, and tells him that dog should lick his blood. Ahab proposes to retain Jabez Gilead—he gets Jehoshaphat to join him who first desires counsel of God. Ahab consents to it, and they consult 400 prophets, who encourage them : Jehoshaphat still afraid, desires further confirmation. Micaiah the true prophet is sent for—he foretells Ahab's death, yet they pursue their intent, and join battle. Jehoshaphat in danger, but Ahab is wounded, and died in his chariot, is ca-

ied home. Ahaziah succeeds ; is hurt by a fall ; sends messengers to go to Ekron to know of Baal-Zebub if he should recover : God displeased sends Elijah to meet the men, and send them back—the king offended sends a captain, and 50 men, to take the prophet, who are destroyed by fire from heaven ; he sends other 50 to fetch him, but he refuses to go—they are destroyed also : he sends other 50, who begs the prophet's compassion, and are spared. Elijah encouraged by an angel to go to the king ; goes with the men, and tells the king he shall surely die : God then sends him for Elisha to be his companion, who offers an offering to God, and goes with him—Elijah to try him, asks him to stay behind him at three different places, but he will not leave him—they come to Jordan, Elisha divides the waters, and they pass through—he asks Elisha what he shall do for him—he requests a double portion of his spirit ; they are then separated by a whirlwind—Elisha then sees charriots and horses of fire, which take up Elijah to heaven—Elisha then takes up his mantle—comes to Jordan —divides the waters, and comes to Jericho to the sons of the prophets, who beg leave to send 50 men to search for the body of Elijah—which they do in vain.

A lthough at first the plan was wisely laid ;
And heav'n and earth, accordingly were
made,
By the Creator's pow'r, and forming hand,
Producing all things else, by his command ;

The sun, the moon, and stars, each glorious
light,

The one to rule the day, the rest the night :
The globe replenish'd, both with trees and
plants,

To furnish man (when made) for all his want
Then formed him, breath'd in the breath of life
And for his comfort, gave to him a wife,
And made him also Lord of the creation,
To rule the creatures, in their proper state
When Adam's offspring were increas'd by birth
And multiply'd their numbers on the earth
Who form'd the world, and made them, a
for what ?

They either not consider'd or forgot ;
But follow'd nature's dictates, in their way
In wantonness, and feasting, spent their day
Follow'd each sinful motion, and withdrew
From God, his worship and devotion due
Till ev'ry thought and purpose of the heart
Were only evil*;—wide they did depart
From all pretence of worshipping the Lord
Though he his spirit did to them afford,

To teach them of his ways ; yet they refus'd,
 And liked not to be therein accus'd ;
 But still rebell'd against it, and withhold'd
 Its secret strivings with them, for their good.

Thus did those early ages deviate
 From their once pure and innocent estate,
 Except some few, but Enoch was the chief,
 (Who doubtless saw their wickedness with
 grief) [fence,

Who strove to serve the Lord, without of-
 Walked with God†, and gain'd this evidence,
 That he had pleased him‡,—and in that state
 The Lord in mercy did him hence translate.

When Satan had prevail'd, and rul'd within,
 'Till soul and conscience were defil'd by sin ;
 God was thereby provok'd to indignation,
 Which brought on them a total desolation,
 Save Noah and his house ; these he pre-
 serv'd,

Because his precepts he had well observ'd,
 And righteously the Lord his God had
 serv'd,

† Gen. v. 24.

‡ Heb. xi. 5.

To him in mercy he instructions gave
 To build an ark, therein their lives to save;
 And creatures two or more of every kind,
 And for destruction leave the rest behind.
 But they had warning of it forty years,
 As by the building of the ark appears ;
 But this, nor Noah's preaching, could prevail;
 All prov'd in vain, and of success did fail,
 Their hearts were harden'd, they would not
 believe,
 Nor warning, counsel, or advice receive ;
 For all their views to evil being bent,
 Sunk in pollution they will not repent.
 Until the rain begins, the floods descend,
 And all their lives and hopes together end ;
 And ev'ry living creature that hath breath,
 Partakes together of the wat'ry death.
 But when again the waters were decreas'd,
 And all the ark's inhabitants releas'd,
 Noah to God offer'd a sacrifice,
 Which was well-pleasing then before his eyes :
 But after this, when Noah was remov'd,
 Some feared the Lord, and were by him ap-
 prov'd,

Abram was one who serv'd the Lord in fear,
 Whose heart was true, and all his views sin-
 cere,

And to this faithful man, the Lord saw fit,
 His mind, and precepts, plainly to commit.
 Chose him, and his posterity, to be
 His chosen people, to futurity ;
 And while they serv'd him truly from the
 heart,

He never from them did at all depart,
 But on their heads, his favors daily pour'd,
 Blessings of heav'n, and earth, he on them
 shower'd,

And by his servant Moses gave a law,
 So clear, and plain, it scarce contain'd a flaw ;
 And though this law they fully understood,
 And knew it was intended for their good,
 And that his judgments would on them at-
 tend,

If they did not their evil ways amend ;
 Yet Satan led them frequently astray,
 And they this law did often disobey ;
 And as the people, in the nations round,
 Did greatly with idolatry abound,

This favor'd people by example sway'd,
 Were frequently into the same betray'd,
 A most ungrateful, stupid, horrid sin !
 As what there is no sense, nor judgment in
 To leave a living, wise, Almighty God,
 Who has the power to bless, or use the rod
 Who form'd the earth, from whence at first
 they came,
 And lately, in displeasure, drown'd the same ;
 But when men worship, or adore a stock,
 They only of religion make a mock ;
 But yet thus blind and dark were Abram's race,
 They could an idol willingly embrace ;
 And tho' some kings, concerned for the cause
 Of God, strove to reclaim them to his law,
 Such reformation they did not retain,
 For oftentimes it ended with the reign ;
 Pretences to reform, when not sincere,
 Can only make hypocrisy appear ;
 So stupid were revolting Israel grown,
 That they in folly were surpass'd by none,
 For love of idols always did remain,
 And when reform'd, they soon return'd again.

From reign to reign, they frequently revolted ;
 Sometimes between the two they meanly
 halted,

(Who halts between an idol, and a God,
 Must be a fool, whose back deserves the rod ;)
 But as for Ahab, this was not his fault,
 Between the two, he would not deign to halt,
 From bad to worse, he grew so bold at last,
 The law of God behind his back to cast ;
 When he to Israel's throne obtain'd accession,
 He outstrip all before him in transgression ;*
 The first and greatest error of his life,
 Was that of taking Jezabel to wife ;†
 A heathen princess—an imperious dame,
 Who from the country of Zidonia came,
 Daughter of king Ethbaal, and doubtless was
 Of Ahab's wickedness the greatest cause,
 By whose ambition, and unbounded pride,
 He was deceiv'd, and grossly led aside,
 The laws of God entirely to negle&t ;
 He, blindly fond, and full of false respect,

* 1 Kings, xvi. 30. † Verse 31.

Preferr'd her bad advice and counsel more
 Than all the laws of God (which heretofore
 David delighted in, and mostly kept,
 Until in peace he with his fathers slept)
 Took down the altars which in former days
 The people did for sacrifices raise
 Unto the Lord, who, by a mighty hand,
 Brought them in safety out of Egypt's land.
 By her bad influence, Ahab learn'd to sin,
 And chose the worship she delighted in ;
 To heathen gods, or idols, sacrific'd,
 And mostly did whatever she advis'd :
 The people next, by their example sway'd,
 Were much to base idolatry betray'd ;
 Within Samaria's walls a house he rais'd,*
 Where the blind people's idol-altar blaz'd ;
 Ahab to Baal here his off'rings made,
 To Baal planted here the solemn shade,
 And openly to worship him profess'd,
 So much did he the laws of God detest.
 This did the jealous God at length provoke,
 To bring on them at last a dreadful stroke,

parching dearth, a famine o'er the land,
 Which he gave Ahab thus to understand :
 In Gibeah's land there dwelt, unknown to
 fame, }
 Tishbite seer*, Elijah was his name,
 Whose bosom zeal and love warm'd with
 an holy flame ; }
 Who came and told king Ahab from the Lord
 hat it should be according to his word†,
 hat some years yet to come, no rain nor
 dew‡ [new,
 ould the parch'd surface of the earth re-
 'hich was fulfill'd ; three years and half of
 dearth
 ry'd up the land, and barren made the earth ;
 it whilst the land thus sorely was opprest,
 he pious prophet was divinely blest ;
 he mighty God of him due notice took,
 ad sent him to the banks of Cherith's brook ;§
 orning and evening, in this time of need,
 ravens there he did Elijah feed ;

* 3 Kings, xvii. 1. † Ibid.

‡ Ibid.

§ 1 Kings xvii. 5, 6.

Supplies of bread and flesh from day to day
The Lord his God did thus to him convey;
Tho' mean the messengers, the godly feer
With grateful heart beheld them drawing ne
When their extended pinions foar'd on high
And drawing near, demanded with their cry
His due attention, that he might receive
What God had sent, his hunger to relieve ;
So great a favor, in such deep distress,
Produc'd, no doubt, his humble thankful
nes ; [bank]

No squeamish palate there, on Cherith's
To dissipate the due return of thanks ;
Though destitute of ev'ry temp'r al good,
As things of late are falsly understood.
Raiment and food were all he then posses'
And doubtless thought himself divinely
bles'd,

Without an house, or furniture, or wife
Nor those esteem'd the needful things of li
No shelter for his aged, hoary head ;
No chair for rest—for sleep, no downy b
No dish, no cup, no plate or sauce had he
His hand his cup, his table was his kne

; meat (perhaps undrefs'd) was welcome
 food,
 , change of dishes, yet to him 'twas good ;
 ; raiment coarse, his coat of hairy hide,
 r use his mean attire, and not for pride ;
 ith leather girt about*, in this abode,
 : wanted not to know the newest mode ;
 ; bed the earth, beneath some shady grove,
 : slept in peace, supported from above ;
 is time in contemplation was employ'd,
 here he the presence of the Lord enjoy'd ;
 his made up all the want of earthly things,
 transcending far the pomp and state of kings,
 happy, peaceful, blest, contented state,
 so seldom witness'd by the rich and great.

Should famine here in England shew its face,
 ould pinching want appear in ev'ry place,
 'here fulness prompts to pride and idleness,
 nd plenty leads so many to excess ;
 he haughty looks of such would quickly fail,
 nd fear of death would turn their faces pale ;

Their dainty palates then would be content,
 With any food that could that death prevent;
 Or any clothes to keep them warm and dry,
 Or any fire to warm their bodies by ;
 The wasteful glutton, he who lives at ease,
 Where plenty scarce his appetite can please,
 Would quickly see the vanity of pride ;
 Sports too and pastimes would be laid aside ;
 Joy then would cease, and delicacies fail,
 And sudden fear and terror would prevail :
 Or if the Lord should send his pestilence,
 To call off thousands hastily from hence :
 What pleasure then for plays would mortals
 have, [grave,
 Who saw themselves so near the threaten'd
 These awful things would make their hearts
 to bend, [tend,
 They'd find enough with judgments to con-
 Though few are now concerned to amend ;
 Nor blessings heap'd on blessings move each
 heart,
 From ev'ry sinful practice to depart ;
 And ev'ry gross and vile abomination,
 Which lies a dreadful load upon this nation ;

But while we thus to serve the Lord neglect,
 What heavy judgments may we not expect?
 I dread the time—and fear that such a rod,
 Alone will bring us to remember God.
 O may we prize the favors we enjoy,
 And not to pamper self our wealth employ ;
 To court our palates still with something fresh,
 And make so much provision for the flesh :
 Not live to eat, but eat and drink to live,
 And daily thanks for living blessings give.
 Then should we act like people truly wise,
 And food and common raiment would suffice,
 With other needful things, to use with care,
 And if besides we something have to spare,
 (More than our wants require) laid up in store,
 The surplus always ought to help the poor.
 In times of health, of plenty, and of peace,
 We should from all excess and evil cease ;
 And every one endeavor to amend,
 And think in time upon his latter end.
 But let me now resume again my theme,
 And view the prophet by the scanty stream ;

Where in that lonely, mean, and pensive state
 He did with patience God's disposal wait ;
 Until the brook was dry*, the ravens fled,
 Who had so often brought him flesh and bread
 Then God inform'd Elijah from above,
 How he should be sustain'd, and where to
 move ;

A signal instance of divine regard,
 With which he did this faithful man reward ;
 A prophet's widow at Zarephath† dwelt,
 Who, doubtless for the poor, compassion felt
 Before he came the Lord prepar'd her mind,
 To take him in, and to her pow'r be kind ;
 When he the city gate approached near,
 He saw the woman presently appear :
 To whom he did for water soon apply‡,
 Which as she went to fetch she heard him cry,
 Bring me a morsel of thy bread§, I pray ;
 But thus did to the seer the widow say,
 As the Lord lives, said she, I have no cake :
 Of meal and oil enough, but one to make ;

* 1 Kings xvii. 7. † Ver. 9.

‡ Ver. 10. § Ver. 11.

else sticks I've gather'd, that my son and I,
 y both together eat thereof, and die.*
 then, said he, and be thou not afraid,
 make thy cake, and do as thou hast said ;
 try her faith he adds, first make me one,
 d then another for thyself and son ;
 us saith the Lord, the meal and oil thou hast,
 all not henceforward by thy using waste† ;
 t in the cruse and barrel shall remain,
 ll on the thirsty earth he send the rain.
 hich prophecy she readily believ'd,
 d was not by his words therein deceiv'd.
 t with this widow, whilst Elijah stay'd,
 e Lord upon her this affliction laid ;
 hat so her patience also might be try'd)
 er darling son through pining sickness dy'd; §
 this distress she could not long refrain,
 t quickly to the prophet did complain ;
 old him her thoughts, her most excessive
 grief, [relief,]
 nd doubtless hop'd, through him, to find

* 1 Kings xvii. 12.

† Ver. 13.

‡ Ver. 14.

§ Ver. 17:

But fear'd her sins were to remembrance
 brought,
 Although she thus the prophet's favor sought;
 Who soon the lad unto his bed convey'd*,
 And there himself upon his body laid,
 And to the Lord with holy fervor pray'd; }
 Who did in mercy condescend to hear,
 And for the sake of the distress'd appear;
 And so the young man's soul again return'd,
 For whose departure she so deeply mourn'd.
 (This only son, by some is said to be,
 The prophet Jonah, who to Nineveh,
 Was afterwards by God's commandment sent,
 To warn the king and people to repent.)
 But when the Lord had humbled thus the land,
 And was determin'd soon to stay his hand;
 He let his faithful servant clearly see,
 Soon should the parched earth refreshed be;
 But not till Baal's priests, a num'rous train,
 Were in his anger fierce together slain.
 And though the king and queen did not amend,
 The Lord was pleased quickly rain to send,

* 1 Kings xvii. 19. † Chap. xviii. 1.

Left ev'ry life should from the land be swept;
 Yet still for Ahab and his house he kept
 Vengeance in store,—which soon should them
 pursue,
 And death their portion be, as justly due.
 But yet the Lord was not by all deny'd,
 ev'n thousand yet had not to Baal cry'd,
 or kisst him*.—Though this was yet con-
 ceal'd,
 And to Elijah was not then reveal'd ;
 housands of children wholly innocent,
 ivine compassion would from death prevent.

 But in this dreadful time of sore distress,
 When thus the land was full of barrenness,
 hab went forth one way to search the land†,
 nd Obadiah on another hand ;
 heſe went to search the kingdom diff'rent
 ways,
 nd each the springs and valleys well surveys ;
 it in this search of forage and of graſs
 Obadiah's route it came to paſs

He met the great Elijah in his way*,
 To whom he did all due submission pay; }
 Was doubtless glad to see him yet alive,
 And that he did those pinching years survive.
 Elijah then bid Obadiah bring
 These tidings to his master, Isr'el's king,
 That he had met Elijah in his way,
 Who bid him in his name to Ahab say,
 (When he return'd) behold Elijah's here ; † }
 Which Obadiah hear'd with seeming fear,
 As by his answer thus it may appear ; }
 The king for thee has sought (at great ex-
 pence)
 In ev'ry kingdom round with diligence,
 And ev'ry king in solemn oath hath bound,
 That in his nation thou couldst not be found;
 What have I sinn'd‡, or where do I offend,
 That thou wouldest me on such an errand
 send ?
 To tell the king that thou wilt see his face,
 When God may send thee to another place;

* 1 Kings xviii. 7.

† Verse 8.

‡ Verse 9.

§ Verse 12.

And when he comes and finds thee not, then I
 Must by the angry king expect to die ;
 The Lord*, said he, thy servant greatly fears,
 And sure the fame of me hath reach'd thy
 ears,

How much I strove the prophets lives to save,
 One hundred fed, by fifty in a cave ;
 When Jezabel, all Isr'el searching round,
 To cruel death devoted all she found.
 Then did Elijah ease his fearful mind,
 And with the usual terms his purpose bind ;
 As lives the Lord, I'll shew myself to-day.†
 Then Obadiah straight pursu'd his way,
 And told his master where he late had been,
 And how Elijah's face his eyes had seen ;
 That if to see him Ahab was inclin'd
 He there might go, and there the prophet find ;
 Then both together went unto the place,
 And there king Ahab saw Elijah's face ;
 And while the prophet did before him stand,
 Art thou the man that troubleth Isr'el's land ?‡

* 1 Kings xviii. 12, 13. † Ver. 15. ‡ Ver. 17.

Said the rude king ; the prophet thus reply'd,
 I have not troubled Isr'el, but the pride
 Of thy ancestors, and of thee forsook
 The just commandments of the Lord*, and
 took

Baalim to worship : from our holy law
 You led the people, whom you keep in awe;
 Then plainly told him of his gross offence,
 And Jezabel's audacious insolence,
 In feeding Baal's prophets at her table,
 Which then to justify he was not able.
 Then said Elijah, let them all appear,
 For they are many, I alone am here †;
 Then let the king appoint a certain day,
 And for themselves at first a bullock slay,
 And on the altar let the same be laid
 Upon the wood (but not the fire convey'd)
 When this is done, let me perform the same,
 And let each call upon his God by name.
 They all shall call on Baal with one accord,
 And I alone will call upon the Lord ;
 The God that answers then by fire shall be

* 1 Kings xviii. 18. † Verse 22.

Acknowledg'd God *:—to which they did
agree.

And when Elijah did in this succeed,
The king sent messengers † away with speed.
And all the priests of Baal far and near }
Call'd to the wond'rous contest with the seer, }
And full eight hundred ‡ of them did appear. }
Mount Carmel was agreed to be the place§,
Where they should come together face to face,
And there, when met, each fide their God to
try,

Where Baal was with Omnipotence to vie ;
That all the multitude at once might see,
What the event of this dispute would be,
The worshippers of God and Baal came
there,

Before the king and prophet to appear.
Elijah then the people thus address'd,
And thus the purpose of his heart express'd :
How long hâlt ye, or two opinions own||,
He who is God ought to be serv'd alone ;

* 1 Kings xviii. 21. † Verse 20.

‡ Verse 19. § Verse 20. || Verse 21.

If then the Lord be God, let him be hallow'd
 If Baal be God, let Baal alone be follow'd
 To which the people answer'd not a word*
 But silence gave consent, with one accord.
 Then first of all the priests of Baal began;
 At their own altar to pursue the plan ;
 Their bullock slew, and on the altar laid
 Upon the wood—then to their idol pray'd,
 Invok'd him loudly, but he could not heart,
 Nor on their altar did by fire appear ;
 But yet they call'd and cry'd in great distres
 With shame and horror, mixt with bitterness
 Like frantic people, weary of their lives,
 They cut themselves with lancets and with
 knives ;
 They cry'd, O hear us Baal, but cry'd in vain
 Then rav'd, and cry'd, and cut themselves
 again ;
 Elijah then, to move the list'ning croud,
 Bid all the priests of Baal to cry aloud†,
 Perhaps he sleeps, and must awaken'd be,
 Or else engag'd in talking—or else he

* 1 Kings xviii. 20. † Verse 26. ‡ Verse 27.

son his journey or pursuit. The seer
Did thus the fancied godhead's pow'r jeer ;
And being fill'd with zeal, did not refrain,
With bitter taunts to aggravate their pain.
He then built up an altar with twelve stones,
By which he all the tribes of Jacob owns * ;
Thereon his wood he lays, and sacrifice,
And to his friends and servants next applies,
To make some trenches also in the ground,
Which might the new-built altar quite surround,

Then order'd water to be quickly sought,
And to this altar for his purpose brought,
And some to fetch it very quickly went,
Prompt with the hopes of seeing the event,
And brought it to him where Elijah stood,
Who pour'd it on the altar, and the wood †,
Four barrels full, three times he thus be-
flow'd,

Jpon the sacrifice and on the wood,
Till all the trenches full of water flow'd ‡,

* Kings, xviii. 31. 32. 33. † Ver. 33. ‡ Ver. 35.

This candid measure prov'd a guard complete,
 Against all imputation of deceit,
 Which might so great a miracle defeat,
 That Isr'el might again to God return,
 For whose departure he did often mourn,
 That so the Lord might have his just renown
 And Baal be for ever overthrown.
 Thus did Elijah as he was inspir'd,
 And when all was prepar'd as he desir'd,
 He then with fervor lifted up his cry,
 To Abram's, Isaac's, Isr'el's God, on high,
 Hear me, O Lord, hear me, that Isr'el may
 Acknowledge thee*, thus did the prophet pra
 Whose pray'r was heard, God sent before the
 eyes,
 Fire from above, which burnt his sacrifice,
 Lick'd up the water which around it stood,
 And did consume the altar and the wood.†
 All this the multitude around him saw,
 And on their faces fell with solemn awe,
 Which being done, they own'd with one con
 sent,

e pow'r was God's, and he omnipotent,
 e Lord is God*, the Lord is God, they cry,
 e holy prophet being rous'd thereby,
 oclaim'd aloud, take Baal's prophets hence,
 o rescuet one admit no vain pretence,
 l that were present there—the people took,
 nd then they brought them down to Kishon
 brook.

hab with grief saw this perform'd, no doubt,
 it could not hinder what they were about ;
 nd there they all were by the prophet slain,
 et numbers of them doubtless did remain,
 ho by their absence then were left alive,
 it did not long the others fate survive,
 ough judgment linger, as with leaden heels,
 iron hands at last its strength reveals.

hus was Baal's worship very much supprest,
 e common people soon their sins confess'd,
 ut such who did idolaters remain,
 ere after by the sword of Jehu slain.)
 ese things transacted with no small surprise,
 e prophet did king Ahab next advise,

To eat and drink, and not from food refrain,
Because, said he, there is a sound of rain*;
Then to the top of Carmel's Mount he went,
From thence his servant somewhat farther sent
Nearer the seat, to make an observation,
If in the air, he saw an alteration,
Or found the clouds beginning to arise,
Or any signs of rain around the skies,
Who soon return'd without the hopes of rain;
But soon his master sent him out again,
And when return'd, his answer was the same.
Seven times he sent him †, when at last he came,
And said he saw a cloud towards the sea,
Which was so small, to him it seem'd to be,
In his appearance, something like a hand,
Which gave the prophet soon to understand, }
That God was sending rain to bless the land. }
Go up to Ahab now, said he, and say, }
Prepare thy chariot, haste thee soon away, }
That so the rain may not thy journey stay. }
The rising clouds made Ahab soon believe,
And this advice, for his own good receive;

* 1 Kings xviii. 41. † Ver. 43. ‡ Ibid. § Ver. 44.

But yet he bore the seer no true regard,
 Nor thought him worthy of the least reward, }
 Yet knew he was the servant of the Lord.
 But still Elijah's God afforded strength,
 To run a journey of so great a length ;
 As Ahab swiftly drove, the pious man
 With girded loins before him swiftly ran,
 Till near the city of Jezreel they came*,
 (But not perhaps so swift as nimble same,)
 Where Ahab soon did to his wife relate,
 Baal's prophets death, an unexpected fate,
 And greatly did the loss of them deplore,
 And laid the blame at poor Elijah's door.
 The haughty queen did this with terror hear,
 And soon for vengeance did her mind prepare.
 Blinded with fury, stupify'd with rage,
 (Which nothing but revenge could then affusege)
 So weak was she, a messenger to send
 To tell the prophet what she did intend,
 That on the morrow, by that time of day,
 She surely would this holy prophet slay† ;

* 1 Kings xviii. 46. † Chap. xix. 2.

And that his life should be like one of those,
 Which he upon Mount Carmel did oppose,
 And caused there to be together slain ;
 But hearing this he did not there remain,
 And as his case admitted no delay,
 He for the wilderness pursu'd his way ;
 And there beneath a tree with grief oppress'd,
 Laid himself down upon the earth to rest*,
 And ask'd to die, and did his case bemoan ;
 But there the Lord did soon Elijah own,
 And sent his angel twice with a supply
 Of cake and water† : he refresh'd thereby,
 Pursu'd his lonely walk for forty days,
 Through desart, rugged, and untrodden ways ;
 Came to the cave in Horeb's mount (the place
 Where Moses turn'd aside, and hid his face‡,
 When he the bush had seen,) and did appeal
 To him that knew his constancy and zeal§ ;
 His suff'ring then bewail'd ; and made con-
 fession
 Of Israel's sin, and Judah's great transgression.

* 1 Kings, xix. 4. † Ver. 6. ‡ Exod. iii. 5.

§ 1 Kings xix. 10.

When he had done, the Lord then gave
command,
That on the mount he should before him stand.
When there, the Lord before him passed by,
With solemn dread and awful majesty ;
And then he heard a wind that roar'd like
thunder,
Which rent the mountains and the rocks
asunder* ;
So piercing and tremendous as to make
The earth to tremble, and the mountains
shakēt.
And then a fire appear'd, which doubtless flew
Like lightning's flashes in the prophet's view.
Yet did it not the great Jehovah please
Then to appear in any one of these,
But when they all were past there reach'd his ear
A small still voice—but yet distinct and clear;
To which Elijah soon attention gave,
His face wrapt in his mantle; from the cave†
Came forth, and in the entrance stood and heard
Again the voice of him he lov'd and fear'd;

* 1 Kings, xix. 11. † Ver. 12. ‡ Ver. 13.

What dost thou here Elijah ? He again,
 Did thus of Is'r'el's wickedness complain ;
 I have been jealous for the Lord, said he,
 Because all Is'rel have forsaken thee,
 Thy altars broken down, thy prophets slain,
 And even I alone alive remain* ;
 And my life too they seek, that so they may,
 With unrelenting hearts take that away.
 Then said the Lord, (who saw his great
 distress)

Go to Damascus by the wilderness† ;
 Hazael king of Syria there anoint ;
 Jehu the son of Nimshi, I appoint
 The lofty throne of Is'rel to ascend,
 To make of Ahab's house a total end ;
 Anoint Elisha, Shaphat's son, to be
 A prophet also in the room of thee‡.
 A weighty task was this, but yet he went,
 And did the work for which he then was sent,
 But to anoint two kings while others reign'd,
 And heirs apparent to their crowns remain'd,

ight have been constru'd treason, if sus-
pected,
} t he in this was by the Lord directed,
d by his pow'r was graciously protected.
t notwithstanding Ahab's wickedness,
ie Lord remember'd Isr'el in distress ;
r king Benhadad, with the Syrian host
horse and foot, invaded Isr'el's coast ;
ho to secure a conquest with him brings
less than thirty-two confed'reate kings.
to Samaria (Ahab's city) came,
id with his army did besiege the same ;
nt in his claims to all that Ahab had*,
ho answer'd wisely, tho' so vile and bad ;
ie man may boast who lays his harness by :
ot he who puts it on, was his reply.
ien did the Lord to him a prophet send,
o tell the king that he would him defend,
hough his regard for Isr'el surely was,
f his deliverance the only cause.)
hus saith the Lord, said he, this multitude
hich in the land so causelessly intrude)

Will I into thy hand deliver so,
 That thou and all the people here may
 know, [flow.
 I am the Lord*, from whom your blessings
 Benhadad, being not at all dismay'd,
 Drunk with his kings in his pavillion staid,
 Until noon day †; then there appear'd in view
 Of Isr'el's strength, three hundred thirty-tw^o
 And seek his camp—he then an order gave
 To his commanders all their lives to save ‡
 But each bold youth a Syrian soldier flew,
 And then seven thousand did the rest pursue
 Who vanquish'd all Benhadad's mighty host
 Of which he did of late so proudly boast.
 But then the Syrians tho't the cause was known
 Why all their army there was overthrown ;
 That Isr'el's God was sovereign of the hills||.
 And therefore Isr'el had obtain'd their wills
 That if the battle had been on the plain,
 The Isr'elites as surely had been slain ;
 That of the vallies he was not the Lord,

* 1 Kings xx. 13. † Verse 16.

‡ Verse 18. § Verse 15. || Verse 23.

And could not there give vict'ry to the sword.
Gathering the forces which did yet remain,
Benhadad to Damascus march'd again ;
And there resolv'd that the ensuing year,
He would against the Isr'elites appear ;
All efforts try'd, he did obtain at length
An army equal to the first in strength.
The season come, and preparations made,
Again he ventur'd Isr'el to invade ;
But in his march he did the hills avoid,
As his last army was on hills destroy'd,
And thought a conquest certainly to have,
Where Isr'el's God had not the pow'r to save.
Then came to Aphek, with intent to fight
The Isr'elites, when they appear'd in sight ;
Who when they came, and were encamped
near
To their insulting foes did but appear
Like two small flocks of kids couch'd on the
ground, [round*.
While the proud Syrians fill'd the country
But Isr'el's God was jealous of his name,
And to the Heathens did his pow'r proclaim.

A man of God to Ahab came and said,
 Because the Syrians did the Lord upbraid ;*
 As if the vallies he could not protect,
 (Though he did Ahab and his house reject)
 He would preserve and save again the land,
 And give this multitude into his hand.
 Sev'n days together thus the armies lay,
 Before the fight begunt,—then in one day,
 One hundred thousand Syrians Isr'el flew,
 The rest to Aphek hastily withdrew ;
 Full seven and twenty thousand ; where a wall
 Upon them fell, and doubtless kill'd them all.
 Benhadad then conceal'd himself awhile †,
 And then obtain'd his freedom with a wile ‡
 Of foolish Ahab ; who had then his foe
 A prisoner made, but let him safely go.
 Soon after which a prophet to him came,
 And let him know wherein he was to blame,
 And that his life should for the others go ||,
 And in process of time it proved so.
 Ahab had near his palace cast his eye,
 Upon a vineyard which he fain would buy, —

* i Kings xx. 28. † Ver. 29. ‡ Ver. 30.

§ Verse 32.

|| Verse 43.

Or for another change*,—which Israel
 Vere by the laws of God forbid to sell ;
 Yet Ahab had the owner Naboth try'd,
 But flatly was by him at once deny'd.
 The king of this sore disappointment full,
 Return'd unto his queen exceeding dull ;
 The cause of which she very soon inquir'd,
 Who quickly told her what he had desir'd,
 And how repuls'd, and by a subject too, [do ;
 Who soon contrived what she thought would
 Then to him said, go eat and merry be,
 And I will give the vineyard soon to thee†.
 She then got Naboth taken and secur'd,
 And then to trial brought, where she procur'd,
 False witnessess to prove the high offence,
 Of blasphemy against omnipotence,
 And Ahab too‡ ;—this was her base pre- }
 tence.

What they asserted, Naboth never own'd,
 But yet to death he was unjustly ston'd.

Soon after this, upon a certain day,
 The Lord again did to Elijah say,

* 1 Kings xxi. 1, 2. † Ver. 7. ‡ Ver. 10.

Go down to Jezreel, for behold, said he,
 Ahab is gone the vineyard there to see*,
 With which poor Naboth's father's house
 were blest,

And he as heir had many years possest.

This fresh command he instantly obey'd,
 And found king Ahab where the Lord had
 said ;

And drawing near, said with an awful look,
 Hast thou both killed and possession tookt ?
 Hear what the Lord hath sent me now to say,
 Where dogs the blood of Naboth lick'd†,
 shall they

Lick thy blood; even thine; thy family

Shall out of Isr'el extirpated be;

And they who in the field shall chance to die,

For fowls to eat, shall there unbury'd lie;

And such who in the city shall be slain,

Shall, torn by dogs therein, as dung remain;

And by the walls of Jezreel 'tis decreed,

That dogs on Jezabel, thy wife, shall feed§.

* 1 Kings, xxi. 18. † Ver. 19. § Ibid.

§ 1 Kings xxi. 23.

his dreadful sentence Ahab fully knew,
 s 'twas from God,) would certainly be true ;
 his clothes according to the custom rent,
 and fasting also, did his case lament,
 and softly walk'd*, but yet it is not said.
 Ahab repented, or that Ahab pray'd ;
 was then too late ; the fixed punishment,
 all his dejection could not then prevent ;
 it this submission then so far prevail'd
 with him, whose kind compassion never fail'd,
 e to the prophet said, Dost thou not see,
 now Ahab humbleth now himself to me ?
 o tell him then, the evil which I said
 iould on his house assuredly be laid,
 shall not in his own days be brought (with
 speed)
 it in his son's†, who shall his throne succeed.

Three years had Ahab rested now in peace‡,
 which the Syrian war with him did cease ;
 it Ahab then proposed war to make,
 his city Ramoth-Gilead to retake ;

* 1 Kings xxi. 27. † Ver. 29. ‡ Chap. xxii. 3.

And to Jehoshaphat again he said,
 Wilt thou go with me ? But he seem'd afraid,
 Unless they first the mind of God could know,
 If he approv'd, he would consent to go.
 Four hundred prophets they together call*,
 To know the mind of God they seek of all,
 Whether they should to Ramoth-Gilead go,
 To fight against the Syrians then, or no.
 They all said, Go ; agreeing in the thing,
 That God would give the city to the king†;
 But Judah's king still doubting, and afraid
 To trust therein, to Ahab further said,
 Is there no other prophet of the Lord,
 That we of him may also hear his word‡?
 Ahab reply'd, there is another yet,
 Micaiah, Imlah's son, but him I hate ;
 Who never prophesied good to me,
 But always evil things ; let not, said he,
 The king say so§ ;—but let us for him send,
 Which being done, he came and did attend ;
 Then they of him inquired as before,
 And he reply'd the same ; (but then no more

* 1 Kings xxii. 6. † Ver. 8. ‡ Ver. 7. § Ver. 8.

And also gave these kings to understand,
 Ramoth should soon be put in Ahab's hand,
 (Thus said he then, as if he would deceive,
 Though soon would make them otherwisc
 believe)

For being further pres'd, he that revers'd,
 And said, I saw all Israel dispers'd,
 And scatter'd on the hills like wand'ring sheep,
 No shepherd being left them there to keep ;
 Then said the Lord, All these no master have,
 Let ev'ry one go home*, (his life to save)
 How long, said Ahab, shall I thee adjure
 To speak the truth to met ;—
 Then did Micaiah thus his vision own,
 I saw the Lord exalted on his throne,
 And all the host of heav'n on either hand,
 Around him there, in proper order stand,
 Then said the Lord, who shall I send that will
 Ahab persuade†—(my purpose to fulfil)
 To go to Ramoth ? (that he there may fall)
 A spirit then came forth before them all,

And said, I'll go, the prophets to deceive,
A lying spirit be, (which they'll believe)
Then said the Lord, persuade him and prevail,
Go do it then*; who went and did not fail :
Know then, said he, the Lord hath put a lie
Into the mouth of each† that standeth by.
Four hundred prophets scarcely this could
hear,
And no resentment in their minds appear ;
For Zedekiah being chief of those,
Did smite Micaiah‡, and his words oppose,
But this true prophet's answer clearly show'd,
That the prophetic spirit in him flow'd,
And told him what should him befall when fear
In the approaching danger should be near :
That in his fright for safety he'd provide,
And in an inner chamber there would hidet ;
But Ahab's mind with fury agitated,
To prison sent the prophets§ which he hated ;
Where bread and water should his life sustain,
Both of affliction, and should there remain,
Till he in peace returned home again. }

* 1 Kings xxii. 22. † Ver. 23. ‡ Ver. 24.
§ Ver. 25. || Ver. 27.

If thou in peace return again, said he,
The Lord (my God) hath never spoke by me*;
Ahab would not the prophet's word receive,
But in the other prophēts did believe ;
To which also Jehoshaphat inclin'd. [join'd
They march'd to Ramoth†, and their forces
Now Ahab was disguised in the fight,
And king Jehoshaphat appear'd in sight,
In royal robes‡; him God design'd to save;
The king of Syria this order gave,
Neither with small or great to urge the fight,
On Isr'els king alone t' impel their might ;
Jehoshaphat the Syrians quickly see,
And seen, they deem him Isr'el's king to be§ ;
And push upon him hard, his subjects croud :
Jehoshaphat for help besought aloud :
The error known, no more the foes pursue,
But one his bow then at a venture drew,
And Ahab smote ; who to his driver said,
I'm wounded, turn aside ; but was afraid,
If this was known his host would be dis- }
may'd ; }

* Kings xxii. 28. † Ver. 29. ‡ Ver. 30. § Ver. 32.

And there they held him up in sight awhile,
 That he thereby both armies might beguile;
 But death approaching, home he strove to ride,
 Yet of his wound upon the way he dy'd.
 Samaria's pool receiv'd his arms and car,
 To cleanse them after this presumptuous war;
 And as Elilah prophesy'd, his blood
 Was lick'd by dogs as there the chariot stood*.
 Such was the impious Ahab's fearful end,
 And Ahaziah did his throne ascend ;
 Who by a fall was hurt, and did desire,
 Of Baal-zebub, Ekron's God, t' inquire,
 Whether he should recover then or die†,
 But God with him was much displeas'd
 thereby.

And to Elijah by an angel sent,
 (That he their message might thereby prevent,)
 To meet the men‡ and send 'em back again,
 Because of him inquiry was in vain ;
 Is there no God in Israel, that he,
 Would now to Ekron send, rejecting me?
 Go tell the king, the bed where he doth lie,

* 1 Kings, xxii. 38. † 2 Kings i. 2. ‡ Ver. 3.

He shall not leave, but there shall surely die*.
 The king displeas'd at this, a captain sent,
 With fifty armed men, who quickly went,
 And found Elijah on an eminence ;
 O man of God, said they, come down from
 thence ;
 But he refus'd to come at their desire.
 Am I a man of God, said he, let fire
 Come down from heaven, and each of you
 consumet, [sume,
 Which came to pass ; yet did the king pre-
 And impiously in haste he sent again
 Another captain, with his fifty men † ;
 Who in like manner to the prophet came,
 Commanding him in Ahaziah's name
 To come down quickly ; but these men again
 Were in like manner in an instant slain §.
 Perhaps these captains and their fisties fell
 To be a warning then to Israel,
 That Ahab's house might also clearly see
 The power of God not in the least degree
 Reduc'd or lessen'd, but remain'd the same,

* a Kings i. 4. † Ver. 10. ‡ Ver. 12. § Ibid.

As when their father's out of Egypt came.
 But notwithstanding this the harden'd king
 Sent fifty more, commanding them to bring
 The prophet down; but these possest with fear,
 Went up and did submissively appear;
 Prostrate before him fell, and begg'd that he
 Would let their lives unto him precious be;
 Mov'd with compassion then the angel said,
 Go with them down, and be thou not afraidt.
 By this encouragement Elijah went
 Along with those whom Ahaziah sent,
 And told the king his message from the Lord,
 Which came to pass according to his word.
 (But Jezabel did Ahab long survive)
 With sev'nty sons, whom Jehu found alive,
 When he slew Joram[†] to assume the throne,
 With all the rest[‡], to make the crown his own,
 And Jezabel from out her window cast,
 Torn by devouring dogs^{||} she breath'd her last.

Some things Elijah in his time did see
 Fulfil'd in part, and saw the rest would be;

^{*} 1 Kings, i. 13, 14. † Ver. 15. ‡ 2 Kings x. 7.

[§] 2 Kings ix. 29. || Verse 33.

it now the Lord had better things in store
 or good Elijah, than to witness more.
 now proceed in my account to say,
 now God in mercy took him hence away ;
 holding with compassion his distress,
 cities, caves, and in the wilderness ;
 fit hunger-pinch'd, and must thereby have
 dy'd, [ply'd ;
 ad not the Lord his God his wants sup-
 o earthly comforts and delights a stranger,
 expos'd to hardships, solitude, and danger ;
 is life a state of real pilgrimage,
 he flight of some, tho' blessing of the age.
 his God beheld, and saw his bitterness
 or Isr'el's sin, and Ahab's wickedness ;
 w his condition here was so forlorn,
 nd deep distress, no longer to be borne ;
 determin'd soon his servant to translate,
 rom all his sorrows to a blissful state ;
 or evermore triumphantly to sing
 he praises of the Lord his God and king.
 nd when the Lord was pleased to remove
 his faithful servant to the joys above,

As he before Elisha did appoint,
 He sent Elijah now him to anoint
 A prophet in his room ; and to attend
 Upon Elijah also to his end ;
 But when he came, he there Elisha found
 Employ'd with oxen, ploughing up the ground
 And cast his mantle over him in love* ;
 Which token of regard his heart did move,
 With strong affection for the holy seer,
 Which did by running after him appear ;
 But as he follow'd him he ask'd for this,
 (Before he farther went) that he might kiss
 His father and his mother ; then said he,
 Go back to them, what have I done to thee†
 So he returned to his men again,
 And caus'd two of his oxen to be slain,
 Which being done, they quickly boil the flesh
 That he together might his men refresh,
 And burnt the implements which he before
 Had often us'd, but now should use no more ;
 (He being call'd to greater service now,
 Than driving oxen, or of holding plow ;)

He then with haste after Elijah went,
 And to continue with him was content ;
 But it, by the chronology appears
 'o be but four, or not above five years,
 In whom he did with diligence attend,
 'Til he knew the time he should ascend ;
 And on that solemn, awful, parting day,
 Elijah ask'd Elisha there to stay
 Behind at Gilgal, for the Lord, said he,
 o go to Bethel hath directed me* ;
 o which Elisha soon this answer gives,
 s lives the Lord, and as thy soul now lives,
 will not leave thee ; thus his mind was
 bent ; }
 o which reply Elijah gave consent,
 nd then to Bethel they together went†.
 Then there, to him the prophets sons did say,
 hy master will be tak'n from thee to-day ;
 know it, said Elisha, hold your peace‡ ;
 ut yet his proving was not here to cease ;

* 2 Kings ii. 2. † Ibid. ‡ Ver. 3.

For then Elijah his regard to try,
 Or find his views or motive out thereby,
 Or see what blessings he had hopes to gain,
 That made him willing with him to remain,
 Said tarry here, I pray thee, 'till I go,
 For God hath sent me now to Jericho* ;
 Who answer'd then the same he did before,
 And was determin'd not to leave him more;
 He who forsook his parents and his plow,
 And all his bus'ness, could not leave him now
 Nor could be then prevail'd upon to stay,
 So both for Jericho went on their way†,
 And there the prophets sons observ'd the same:
 As those at Bethel did from whence they came
 Who answer'd these the same as those before,
 And bid them hold their peace, or say no more
 As this he knew before, as well as they,
 And here Elijah asked him to stay,
 Till he to Jordan went§ but this again,
 He answer'd as before, and full as plain ;

* 2 Kings, ii. 4.

† Ibid.

‡ Verse 5.

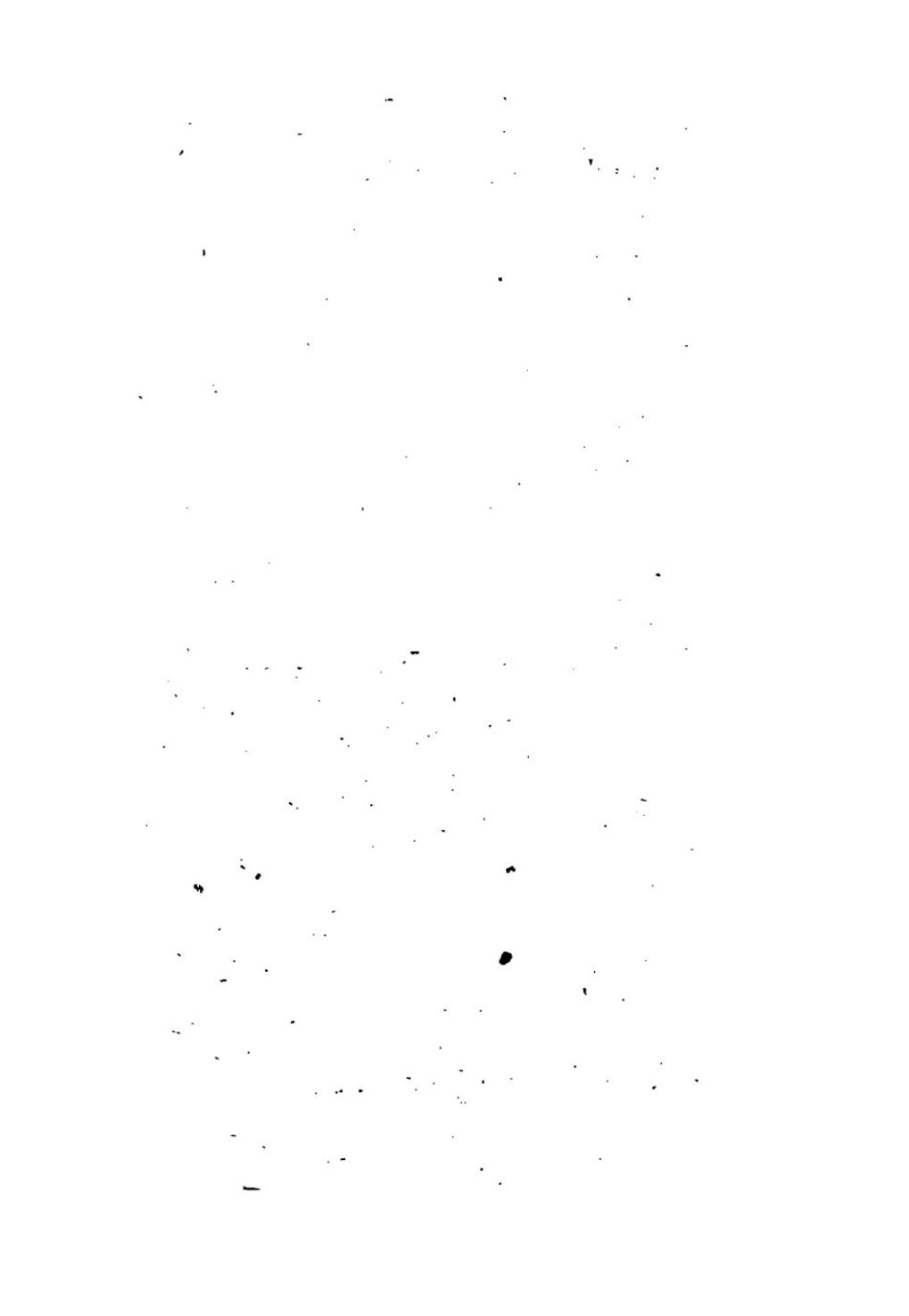
§ Verse 6.

en he had thus so earnestly reply'd,
 y travell'd on and came to Jordan's side*, }
 there Elijah did its stream divide,
 imiting of it with his mantlet, where
 ay for them to pass he made appear ;
 parting water fled on either hand,
 staid awhile, as waiting his command,
 on dry ground they quickly pass'd the
 flood,
 on the other side with safety stood ;
 the stream receiv'd its wonted force,
 swiftly hasten'd to its usual course :
 h finding now his end draw nigh,
 o Elisha did in love apply,
 at shall I do for thee ? Ask now, said he,
 re I'm taken quite away from thee†.
 he, whose love was wean'd from things
 below,
 m whence desires for earthly riches flow)
 not request such treasure to inherit,
 ask'd a double portion of his spirit ;
 l is the thing, which thou desir'st of me,
 yet it shall be surely granted thee,

Reply'd Elijah, if unto the end
 Thy eyes behold me, while I hence ascend*.
 As they went on they saw approaching near,
 Horses and chariot, all like fire appear ;
 And then a whirlwind parted them asunder,
 Which made Elisha cry aloud with wonder.
 Thus was Elijah taken up to heav'n ;
 And then his spirit to Elisha giv'n ;
 (Which soon appear'd) thus did he see ascend,
 His worthy master, and beloved friend ;
 Then from him fell his mantle to the ground†,
 Which mantle very soon Elisha found.
 This awful sight must needs affect his mind,
 In twain he rent his clothes, alone was left
 behind.

But in alleviation quickly felt
 That holy gift which in Elijah dwelt,
 That bleffed spirit now his soul possess'd,
 With which indeed he was divinely bleff'd :
 Elisha then a prophet did commence,
 And so returned in an aw'ful sense [thanks ;
 Of these events, and doubtless fill'd with
 He soon return'd again to Jordan's banks,

with the mantle did the waters smite
 as before performed in his sight
 God Elijah with it that same day,
 they together passed on the way :
 e is the Lord, Elijah's God ? he cry'd ;
 which the waters did again divide,
 he with equal safety pass'd the stream,
 o the prophets sons directly came.
 were in number fifty, and had been
 e they together had the prophets seen,
 they by Jordan stood, they soon con-
 cefs'd
 s spirit did upon him rest, [send
 low'd themselves, and ask'd for leave to
 able men to find their worthy friend.
 isapprov'd ; yet did at last assent,
 fifty men to seek Elijah went,
 ound him not. Elisha staid to see
 richo what their success would be.
 us was remov'd from earth as great a feer,
 er perhaps did to mankind appear :
 ended here his work : and thus began
 early service of as great a man.



THE
H I S T O R Y
O F
E L I S H A.

PART THE SECOND.

—•○○○○*○○○—
The ARGUMENT.

Elijah having ascended, Elisha comes to Jericho ; the sons of the prophets there perceive he possesses the spirit of Elijah ; they complain their waters are not good, and their land barren ; he heals their waters ; comes to Bethel, is mocked by children ; he curses them, and thereupon two bears come and destroy forty-two of them. Moab rebels against Israel, and Jehoram persuades Jehoshaphat, king of Judah, and the king of Edom, to join him in war against him—they march seven days into the wilderness—there want water, and are in great distress. The three kings go to Elisha ; he reproves the king of Israel, but respects Jehoshaphat ; seeks the Lord for them, and foretels a supply of water by the morning. They make ditches which are filled. The Moabites deceived by the appearance thereof, come down to them—are overthrown, and chased

into their own land. Elisha comes to where a prophet's widow, in distress for plies to him ; she having only a cruse of oil directs her to borrow vessels ; then causes to flow till all are filled ; the oil is sold to debt, &c. Elisha passing by Shunem, is o by a worthy woman, who perceiving him man of God, prevails on her husband to bu a room, which becomes his lodging. Elishible of their kindness, asks of her what done for her ; she refuses his offers—he finc has no child, foretels her having a son, wh he becomes a lad, is taken ill and dies, but i red by Elisha to life. He comes to Gilga time of dearth ; the prophets' sons there pottage with poisonous herbs ; he heals the p and preserves their lives ; he feeds one hun them with twenty small barley loaves, and unthreshed corn, and has to spare. He hea man of his leprosy, and refuses his presen Gehazi covets it, and by a lie obtains part Elisha displeased, causes the leprosy of Na cleave to him. The prophets sons preparir building, prevail with Elisha to go with th the banks of Jordan to fell trees—one loses h head, which the prophet causes to swim. Bei king of Syria, continuing to invade Israel, i disconcerted—Elisha discovers his designs, Benhadad being informed of meditates reve Elisha, and being informed he is at Dothan armed men to seize him—at Elisha's pray are struck with blindness ; he then deceives and leads them to Samaria ; their eyes ar opened—Jehoram begs leave to slay them Elisha refuses, and causes the king to feed and send them away in safety. Benhadad b

Samaria, and causes a dreadful famine ; Jehoram blames the prophet for it, and seeks his death. He foretels great plenty on the morrow ; the enemies being surprised in the night by hearing the noise of armed men and charriots, fly and leave their tents and provisions—the city supplied thereby—Elisha foretels a seven years famine ; warns his good friend the Shunamite to flee from it—at her return her land is possessed by another, who refuses to restore it ; she applies to the king—he hearing then by Gehazi, that Elisha had restored her son to life, recovers her possession. Elisha being at Damascus, Benhadad sends Hazael to him to inquire if the king should recover. He prophesies of his death, and that Hazael should succeed him, and be cruel to Israel. The prophet sends a young prophet to Ramoth, to anoint Jehu king of Israel ; who soon after slays Jezabel and the seventy sons of Ahab, and the kings of Israel and Judah, and their children, and all Baal's worshippers, and destroys his house and idols. Elisha is taken sick, and king Joash comes to see him, and weeps over him : he foretels his abduing the Syrians. Elisha dies, and is buried ; and another man is laid in the same grave, and his body touching the bones of Elisha, the man revives, and stands upon his feet.

O

ELIJAH's faithful ministry now ends,
And he triumphantly to heav'n af-
cends*.

At Jericho three days Elisha stays
To see the men return ; who divers ways
With care had search'd the mountain and the
plain
To find his body, but they sought in vain.
The people there perceiv'd Elisha blest,
With the same gift Elijah had possest.
As to a prophet they to him apply'd
For that, by which his mission would be try'd;
They told him that their city pleasant flood,
But that their waters there were never good;
And that the land was barren ; Then, said he,
Bring a new cruse, and in it salt to met ;
And then he with them went unto their spring,
And in their presence there the salt did fling ;
Thus saith the Lord, I have your waters
heal'd†,
And lo your land rich future crops shall yield.
Which doubtless proved true ; and thus the
Lord

* 2 Kings ii. 11. † Ver. 20. ‡ Ver. 21.

Did to his next attempt success afford.
 Him, as soon after he to Bethel went,
 Some children met, on youthful folly bent,
 And mocking, said, Go up thou bald-head,
 Go* ;
 At which the prophet was displeased so,
 He cursed them ; when straight two bears
 were fent,
 Who forty-two of them in pieces wrent.
 All mocking then let giddy youth avoid,
 For which so many were at once destroy'd ;
 Who suffered thus severely for their crime,
 To be a warning to the end of time.
 Soon after this did Moab's king rebel
 Against Jehoram king of Israel,
 (The son of wicked Ahab) who then reign'd,
 And who to king Jehoshaphat complain'd,
 That Moab's king against him had rebell'd ;
 And from him had his usual tax withheld† ;
 And ask'd the king of Judah him to join,
 With whom the king of Edom would com-
 bine.

* 2 Kings ii. 23. † Chap. iii. 5. ‡ Ver. 4.

To which Jehoshaphat too soon inclin'd,
 And soon their forces they together join'd
 Then through the wildernes together wer
 (The knowledge of their marching to pre-
 vent ;) [roun

And having spent sev'n days in marching
 They came where water was not to be foun'
 So many cattle, such an host of men,
 Upon their march must surely want it then
 But where to find it, as no spring was nea'
 None of them knew, which much encreas'
 their fear.

The king of Israel then cry'd out alas*,
 That God should bring so sad a thing to
 pafs,
 To call three kings together in a band,
 And then to give them into Moab's hand !
 All this they fear'd, and thought destruet
 nigh,

Unless the Lord their God did them suppli
 Which was the way, Jehoshaphat then thoug
 Help might be had, if he was truly sought

This hint he gave, expressing his desire,
And therefore for a prophet did inquire.
He soon was of Elisha told, and where
He might be found: but yet it don't appear
How far the distance was from his abode,
But all the kings in chariots (doubtless) rode;
And to the prophet they together went,
To ask for counsel; tho' they might have
sent;
The present danger banish'd all that state,
And made them each as humble then as great.
But happy those who are so truly wise,
As first to seek the Lord, that no surprise
May in their enterprizes them attend,
When God is both their counsellor and friend;
For all mankind who act by his direction,
May be assur'd of counsel and protection;
But when his counsel is not early sought,
Such men are often to distresses brought.
And to proceed—the prophet seeing there
Jehoram, with the other kings appear,
Dislik'd his presence. What have I, said he*
Unto Jehoram, now to do with thee?

Go to thy father's prophets to inquire,
 Or of thy mother's prophets help desire.
 Nay, said the king to him, but we are three,
 Two other kings in danger now with me,
 Of falling into Moab's hand, and thought
 That some deliv'rance might for us be
 sought :

But by the prophet's answer was imply'd,
 All favors were on his account deny'd ;
 As lives the Lord; the God I stand before,
 Did not Jehoshaphat his help implore,
 I'd not toward thee look, nor see thy face, * }
 So much rejected then was Ahab's race ; }
 So much Jehoram treated with disgrace. }

It can't be said Jehoram in his heart
 Did from the Lord, or from his laws depart,
 He being led in blindness all his days,
 And taught to love his parents wicked ways ;
 But yet compassion for the people wrought
 Upon Elisha, that the Lord he sought.

A minstrel now was brought ; with loud ac-
 claim [came :
 He touch'd the harp, the wish'd for answer

Thus saith the Lord, saith he, make ditches
there,

Which shall be fill'd, and yet no rain ap-
pear*.

And then the prophet gave the kings to know
That Moab should sustain an overthrow ;
And all their fenced cities smitten be,
Stopt up their wells, and fell'd each goodly
tree†.

As this prediction fully was believ'd,
Their minds were from the present fears
reliev'd.

With these good tidings they return'd in haste,
Which were with joyful raptures then em-
brac'd

By all the multitude ; who quickly made
Ditches for water, as the prophet said.

When this was done, they took a short repose ;
But when betimes they in the morning rose,
To sacrifice, water from Edom came,
And soon it fill'd the country with the stream‡.

* 2 Kings .ii. 17. † Verse 19. ‡ Verse 20.

But when the Moabites had heard by fame,
 That these three kings were all to battle come,
 They soon collected all their men for fight,
 But when they came where waters were in
 fight,

The rising sun then shining on it bright,
 Reflecting red*, they thought the water blood,
 Which they suppos'd an omen for their good;
 And said, each king hath now the other slain,
 That so much blood doth on the earth remain.
 Now Moab to the spoilt, with haste, they cry;
 And pushing on apace, as they drew nigh,
 They found their great mistake, for Israel,
 Judah and Edom, all upon them fell:
 Smote, routed, and pursu'd all Moab's band,
 And drove them forward, even to their land;
 Spoiled their cities, fell'd their goodly trees,
 Stopt up their wells, and filled by degrees
 Their land with stones†; when this was fully
 o'er,

The Moabites return'd to them no more.

Elisha next to Bethel went, and there

A widow of a prophet's son drew near,
 In great distress, and grief, unto him cry'd,
 And told her case, that since her husband dy'd
 The cruel Creditor her sons would sell,
 And they to pay the debt as slaves must dwell :
 She told him also of her husband's zeal,
 For which she to his knowledge did appeal*.
 He ask'd her then, what in the house was left,
 Or if she were of ev'ry thing bereft ?
 One single cruse of oil she then complain'd†,
 Was all that of her household store remain'd.
 He bade her then (since what she said was
 true)

To borrow empty vessels not a few ;
 Then shut themselves within the house‡ to be
 From interruption or disturbance free ;
 Then to pour out the oil, those vessels fill,
 And as they wanted more to borrow still.
 This counsel she with gratitude receiv'd,
 Which rais'd her faith and hope to be re-
 liev'd ;

The pleasing task they all attempt with speed,
 And in procuring vessels did succeed ;
 When those she had were fill'd, they went
 again [vain ;

To try for more, but their attempts were
 And then the running of the oil was staid*.
 By selling the increase the debt was paid ;
 The prophet bid them live upon the rest ;
 And thus the widow and her sons were blest.

Now after this it fell upon a day,
 That he to Shunem passed on his way,
 Where dwelt a person of no mean estate,
 Whose wife was much esteem'd, and truly
 great† ;
 Who saw Elisha with a watchful eye
 As in his travels he was passing by ;
 Kindly constrain'd him there a while to stay
 To eat some bread‡, and rest him on the way ;
 Master and servant, both her bounty shar'd,
 For whom her heart and house were well pre-
 par'd ;

nd more than once she asked them to eat,
hen she beheld them passing through the
street ;

nd on a time, on parting with her guest,
e to her husband thus herself exprest,
ow I perceive this is a man of God*,
ho passes by so frequent on the road,
t us for him a little chamber make
on the wall, (and for his master's sake)
d in it for his next return prepare
bed, a table, candlestick, and chaint ;
o needless things proposing to provide,
r one thing there for ornament or pride.)
l which was done, and when the prophet
came,
is friendly bed receiv'd his weary frame† :
mention there of curtains to his bed,
curious toilet round his table spread,
looking-glaſs was placed nigh at hand,
r bason, soap, or water on a stand ;
ow plain ! how mean it was ! yet this we
find [kind.
lik'd it well, and thought his treatment

* 2 Kings iv. 9. † Ver. 10. ‡ Ver. 11.

The grateful prophet her intentions knew
 To be sincere, and all she had in view
 Was to be kind to strangers in their way ;
 Which he was thoughtful how he should re-
 pay,

And therefore sent Gehazi to invite
 Into his room the worthy Shunamite ;
 When she came in, and did before him stand*,
 In great respect attending his command,
 He bade her say, (as they had lately seen
 How much for them her friendly care had
 been)

What shall be done for thee ? what friendly
 thing ?

Wilt thou be spoken for unto the king,
 Or captain of the host† ? But she reply'd
 In terms by which such favors she deny'd
 With my own people here, said she I dwell ;
 Which clearly shew'd she lik'd her station
 well,

And rather chose it than the grand resort,
 The noise and bustle that attend the court ;

Her husband's presence and her home she
chose,

To live in comfort, plenty, and repose ;
No great preferment she for him desir'd,
No wealth nor honor to be thus acquir'd ;
They had enough, and with it were content,
And further offers aiming to prevent.

She having answer'd thus, then turn'd away,
Gehazi took the liberty to say,
This woman has no child, her husband's old* ;
Which to him was so opportunely told,
He call'd her back—she coming as before,
Stood in the entrance of the chamber door,
He told her then (or gave her to believe)
That by her husband she should soon conceive,
And that she should, after a certain space,
A son or heir with pleasure then embrace ;
Wond'ring she heard the pleasing prophecy,
And begg'd she might not be deceiv'd thereby ;
Nay, nay, my Lord, thou man of God, said
she,
(Or to be plainer still) don't lie to me† ;

* 2 Kings iv. 14. † Ver. 16.

When thus she said she modestly withdrew,
 And in due season found his saying true.
 A son was born, and look'd upon as giv'n,
 By signal favor as a gift from heav'n ;
 As such received was the lovely boy,
 Who did by turns their thanks and hopes }
 employ, } (joy.
 And was some years their comfort and their
 But how uncertain is all human breath,
 How unperceived the approach of death,
 How transitory worldly comforts are,
 And ev'ry blessing which on earth we share, }
 How quickly gone before we are aware ! }
 This hopeful youth chanc'd in the field to be,
 His father's reapers there at work to see ;
 Where being ill, he cry'd, my head, my head ;
 And then they sent him home ; but there instead
 Of being better soon, he by degrees,
 Grew worse and worse upon his mother's
 knees* :
 All they could do they doubtless for him try'd,
 But yet upon his mother's lap he dy'd†.

* 2 Kings, iv. 20.

† Ibid.

A pinching trial to the worthy pair,
 And worse because Elisha was not there.
 The child she laid upon the prophet's bed,
 Then shut the door, and to her husband said,
 A young man send me now I pray, that he
 May get an afs, and quickly go with me* ;
 Her husband giving tacitly consent,
 The afs was saddled, and away they went.
 She to her servant said, drive now away,
 Slack not thy riding till I bid thee stay† ;
 And to the man of God the mournful dame
 To Carmel's mount at length in safety came :
 When they the hill approach'd, and came in
 fight,

Elisha said, yonder's the Shunamite ;
 And bid Gehazi meet her, and inquire,
 If all was well with her ; and then desire
 To know if it be so with all at home,
 Husband and child, that she to me is come.
 She answer'd, All is well‡ ; (the rest conceal'd,
 Till to her master she the whole reveal'd)

* 2 Kings iv. 22. † Ver. 24. ‡ Ver. 26.

When she arriv'd, and coming to him near,
 Her quick prostration made her grief appear ;
 The prophet soon perceiv'd she was distres'd,
 His sense of which he quickly thus express'd ;
 Her soul is vex'd within her much I see,
 And yet the Lord has told it not to me.*
 When thus awhile she had embrac'd his feet,
 She in this manner did Elisha greet ;
 Did I not say, when first thou saidst to me,
 For all thy care what shall be done for thee,
 When thou foretold my having of a son,
 (When all my hopes were lost of having
 one).
 Do not deceive me, did I not reply,
 Do not, I pray thee, to thy handmaid lie ;
 Did I, my Lord, of thee a son desir'd ?
 Did I a favor of that sort require ?
 And here she paus'd—and not a word ex-
 press'd
 Of death or sicknes ; this the prophet guess'd,
 And sympathizing with her in her grief,
 Conceiv'd a method to afford relief :

Then sent Gehazi hastily away,
 The prophet's staff upon the child to lay.*
 Though this was done, it could not pacify
 The painful mother's anxious heart thereby,
 As lives the Lord, and as thou liv'st, said she,
 I will not leave (or here depart from) thee†.
 The condescending prophet full of pity,
 Attended on her home unto her city,
 Gehazi (being first) the work assay'd,
 And on the child the prophet's staff had laid‡,
 To raise a present hope was all its use,
 The staff alone could no effect produce.
 But when Elisha came it did impart
 A secret hope and comfort to her heart :
 She knew his int'rest with the Lord was great.
 As was so clearly shewn to her of late,
 When this her son by miracle was giv'n,
 And by his pray'r's alone obtain'd from heav'n :
 She knew the pow'r that gave her son before,
 Could now (though dead) her son to life re-
 store.

* 2 Kings iv. 29. † Ver. 30. ‡ Ver. 31.

These meditations, doubtless in her way,
 Gave to her troubled mind a solid stay,
 And brought her then entirely to depend
 Upon the Lord through her revered friend.
 Gehazi having the command obey'd,
 And found the youth was dead, no longer
 stay'd ;
 But running back again (as in a fright):
 He met his master, and the Shunamite,
 And told them that the child did not awake,
 There was no voice*, no answer could he
 make,
 And when they came they found the child was
 dead,
 And in the prophet's room, upon his bed†;
 He then went in, and shut the door and
 pray'd‡,
 And till his flesh was warm, upon him laid§;
 And God in mercy did his life restore,
 Unto his parents healthy as before.
 She then arose and took her son away,

* 2 Kings iv. 31. † Ver. 32.

‡ Ver. 33. § Ver. 34.

To his apartment she did him convey ;
 Her grateful thoughts so crowded in her breast
 They seal'd her tongue, and could not be
 exprest.

Yet doubtless after this it was reliev'd,
 With thanks she utter'd what she had con-
 ceiv'd ;

This afterwards remember'd all her days,
 And lov'd the Lord, and walked in his ways.
 As I proceed in king Jehoram's reign,
 She and her son will mention'd be again.

From hence Elisha next to Gilgal* went,
 Where with the prophet's sons some time he
 spent.

Now in the land there was a scorching dearth,
 Which had consum'd the product of the
 earth† ;

Elisha there the prophet's sons to feed,
 A pot of pottage order'd then with speed ;
 Into the field for herbs one went his way,
 Who fill'd his lap with gourds‡, and did not
 stay ;

* Kings, iv. 38. † Ibid. ‡ Ver. 39.

But knew not what they were, or bad or good,
 He nor the rest, if proper for their food.
 These gourds he shred, and cast into the pot,
 But they when first to taste it had the lot,
 Perceiv'd it deadly, and suppos'd that they
 Should for their ignorance too dearly pay ;
 And to Elisha soon for help apply'd,
 That death was in the pot to him they cry'd ;
 Who quickly call'd for a little meal*,
 And therewith did the deadly pottage heal :
 Thus was that holy man, and all the rest,
 From that impending danger greatly blest.

See how the pious liv'd in former days,
 Who left examples worthy of our praise ;
 Things plain and mean they only had for use,
 Were wholly strangers to a life profuse ;
 In this repast there's nothing said of meat,
 Twas' pottage made of herbs they had to eat ;
 But in this simple, low, and humble state,
 These prophets best upon the Lord could wait,
 His errands run, and follow his command,
 And be as pilgrims in their native land,
 To whom the Lord is always nigh at hand. }

The prophet next an hundred persons fed,
 With corn in husk, and only barley bread ;
 Which as a present was unto him sent*,
 With which it was Elisha's kind intent
 They all should be sufficiently refresh'd :
 The loaves but twenty, and the corn
 unthresh'd,

His servant thought 'twould not in any wise
 So many hungry persons then suffice ;
 And when this pittance was before them laid,
 The holy prophet to his servant said,
 Thus saith the Lord, all these enough shall
 have,

And after that there shall be some to leave† :
 And thro' the signal blessing of the Lord.
 It satisfy'd them all, and did afford }
 An overplus, according to his word . }

By feeding them a miracle was wrought,
 By which much honor to his God was
 brought.

There was in king Benhadad's Syrian court
 Among his nobles which did there resort,

One who for wisdom greatly was esteem'd,
 And for his martial feats courageous deem'd ;
 His name Naaman*, by the king regarded,
 And with the highest posts and trust rewarded.
 But notwithstanding this, he chanc'd to be
 Afflicted with a grievous leprosy,
 Which in his post he could not well endure,
 Yet knew not how nor where to find a cure.
 But in his house a menial servant dwelt,
 An Isra'litish captive maid, who felt
 So much compassion for him, to express
 Her feeble wishes for his happiness ;
 And as she waited on his wife did tell
 How great a prophet was in Israel ;
 She wish'd him with him—Would to God, }
 said she,
 My master was but with him, then would he }
 Be quickly cured of his leprosy† ; }
 Which Na'man hearing, mention'd to the king,
 And when they both consider'd of the thing,
 The Syrian king wrote Isr'el's king a letter‡,
 Supposing he might know the prophet better

Than this poor captive—and of him requir'd
 The cure his faithful Naaman desir'd.
 This letter he by Na'man to him sent,
 Which when he read, his clothes for grief he
 rent;

Am I a God to kill and make alive ?
 Said he to some ; see how he doth contrive
 'o seek a quarrel at this time with me,
 'o ask recov'ry of a leprosy*.
 Said king Benhadad prudently exprest
 What 'twas he wanted by the said request,
 That king Jehoram would but recommend
 Naaman to Elisha, as his friend,
 And told him plainly what he then intended ;
 He king of Isr'el had not been offended.
 But when the prophet all had understood,
 That all might work together then for good)
 And that the king no longer might resent,
 He sent t'inquire, why he his clothes had rent, }
 And ask'd that Na'man might to him be sent,
 That he might know, and might to others tell,
 There was a prophet yet in Israel†.

When Na'man had the welcome message
heard,

He for his journey very soon prepar'd,
With horses, chariot, and attendants rode*
To where Elisha's humble dwelling stood ;
And there he thought Elisha to have seen.
When he some time had there in waiting been,
The prophet sent a messenger to say,
Unto the river Jordan go thy way,
And when thou hast there wash'd, and sev'n
times been

Dipt in the pool, thou shalt be pure and cleant.
This unexpected message gall'd his pride,
At which he turn'd away dissatisfy'd ;
And being wroth, he said, I thought that he
When I to him apply'd, would come to me,
And readily on me his hands have laid,
And to his God for my recov'ry pray'd :
Our rivers Abana and Pharpar (sure
He thought) as good as Jordan are, as pure ;
May not the rivers of Damascus well
Preferred be to those of Israel†?

* 2 Kings, v. 9. † Ver. 10. ‡ Ver. 8.

He doubtless thought his dignity and state,
 And his retinue, render'd him so great,
 The prophet might have shewn him some
 regard,

Which he was ready fully to reward.
 With this suppos'd affront he, in disdain,
 Turned about, and homeward drove again* ;
 But (well for him) before it was too late,
 His wiser servants did expostulate
 With him the case, and thus of him inquir'd,
 That had the prophet for the cure requir'd
 Some arduous task, would he not then obey,
 And readily submit without delay ?
 Why then not rather do a thing so mean,
 Only to wash in Jordan, and be cleant ?
 Nought for himself, but this was understood,
 His master's glory, and Naaman's good ;
 This soft address, and dutiful respect,
 Which they discover'd, had its wish'd effect.
 Then as advis'd, to Jordan's pool he went,
 Sev'n times he dipt, and joyful the event,

* 2 Kings v. 12. ‡ Verse 13.

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According as the man of God had said,
 A miracle was wrought—a cure was made.
 When thus his leprosy was wash'd away,
 Naaman to the prophet bent his way,
 Acknowledging in Isr'el's God alone,
 Such pow'r miraculous of healing shone.
 And to Elisha would his blessing give,
 (Or rather gifts) which he could not receive.
 As lives the Lord, before whom now I stand,
 I'll not, said he, receive it* at thy hand.
 The gifts of God to men are always free,
 And that the holy prophet let him see ;
 But as the gifts of men are bought with gold,
 They're to the people very dearly sold.
 He then requested earth, two mules to load†,
 To build an altar on to Isr'el's God ;
 (Supposing God no sacrifice would own,
 (But from the earth of Israel alone)
 Because thy servant will henceforth no more,
 In my devotion other gods adore‡,
 He being only God§, supreme and wise,
 To whom I shall in future sacrifice|| ;

* 2 Kings v. 16. † Ver. 17. ‡ Ibid.

§ Verse 15. || Verse 17.

But in this thing the Lord yet pardon me,
 When by my office I'm constrain'd to be
 Attendant on the king, when he shall go
 Into the house of Rimmon—I also
 Bow down myself to him ; in this one thing,
 The Lord thy servant pardon—as the king
 Leans on my hand, and with him I must go,
 Though Isr'el's be the only God I know*.
 (Thus many own a God they'll not obey,
 And wilfully for lucre run astray,
 Suppress conviction to retain their pleasure,
 And sell their inward peace for outward
 treasure)

On this the prophet made no observation,
 But, goin peacet ; their usual salutation.
 Gehazi, who with lustful eye had view'd
 The glitt'ring baits his master had withheld ;
 Thus argu'd—If Elisha had not spar'd
 These proffer'd gifts, I had the bounty shar'd ;
 As lives the Lord, I'll something of him take,
 And ran with speed the greater haste to make,

T' o'er take the driving chariot, but Na'man's
eye,

Was quick enough, his coming to espy,
Alighting from his chariot him to meet,
And for his master's sake did kindly greet;
Then ask'd if all was well*? and he reply'd,
That all was well, and told this lie beside,
My master now hath sent me unto thee
To say, Behold two men are come to me,
Two prophets' sons from Ephraim's mount
they are,

Two changes of thy garments for them spare;
For them I pray (another favor grant)
One talent of thy silver 'tis I want†.
To which Naaman freely did consent,
And kindly bid Gehazi be content
To take two talents‡; which did greatly please,
And sent two servants with him for his ease;
When they arriv'd, the same he did bestow§
Within the house, and let the servants go.
Though this exploit he thought he had con-
ceal'd,

* 2 Kings v. 21. † Ver. 22. ‡ Ver. 23. being
750l. Sterling. § Ver. 24.

The whole was to Elisha soon reveal'd :
 When he returned, being void of fear,
 He soon before his master did appear ;
 Who ask'd from whence he came ; and he
 reply'd,
 Thy servant went no whither* ; tho' he ly'd.
 Went not my heart along with thee, said he,
 When Na'man stopt, and turned back to thee ;
 Is it a time, said he, to take rewards,
 In money, garments, vine, or olive-yards ?
 In men and women-servants, oxen, sheep ?
 Which things, though lawful in themselves to
 keep,
 Should not, thro' av'rice, be unjustly gain'd,
 By falsehood gotten, nor by fraud obtain'd ;
 The leprosy of Na'man therefore shall
 Cleave unto thee, and on thy seed shall fall.
 A leper white as snow he then became,
 And left his master's house with grief and
 shame.
 This act of his was truly vile and base,
 By which he did the cause of God disgrace.

Na'man might think Elisha insincere,
 In his refusal ; or it might appear
 As if he sold the gift of God for gain,
 Which then was free, and free it should remain.

Gehazi's offspring, all his heirs in spirit,
 Who covet after riches, these inherit
 A kind of secret leprosy of sin,
 Not to be heal'd unless they're wash'd within ;
 In Jordan's stream alone is this effected,
 And many dippings must be there expected,
 Until by judgment they are purify'd,
 And in the mystick Jordan fully try'd.
 All such as don't this way obtain a cure,
 Must during life this leprosy endure ;
 For avarice in this resembles pride,
 And never is or can be satisfy'd.

Soon after this the prophets sons, we read,
 Did with their friend Elisha intercede,
 To let them make enlargements to the place,
 Which they inhabited*—a num'rous race.

* 2 Kings vi. 2.

On asking him, they straight had his consent;
 Then they unto the banks of Jordan went;
 One of the men, in felling of a beam,
 Let fall his axe's head into the stream;
 Master, alas! he cry'd, and was in sorrow,
 Because he of his friend the axe did borrow.*
 The man of God directed him to tell,
 The place near unto which the iron fell;
 As his delight was still in doing good,
 He therefore for him cut a stick of wood,
 And o'er the axe into the waters threw,
 Which then arose, and swam† in open view;
 The man with pleasure took it up again‡,
 And so became relieved of his pain.
 This friendly action shew'd his condescension
 And willingness to favor their intention.

As restless kings are seldom long at ease
 Whilst war or conquest only seem to please;
 In these pursuits Benhadad was employ'd,
 By which the Isr'elites were much annoy'd;

* 2 Kings vi. 5. † Ver. 6. ‡ Ver. 7.

In council he consulted where to be*,
 And how to march upon them privately :
 But then Elisha information sent
 Unto his king, the danger to prevent ;
 Who sent and found it, as the prophet said,
 And thus the Syrians' schemes in vain were
 laid.

At this Benhadad was extremely vexed,
 His councils baffled, and his thoughts per-
 plexed.

He ask'd his servants standing round, if they
 Did notice of his secret plans convey ?
 And which of us, said he, who with me dwell,
 Is for Jehoram king of Israel† ?
 One answer'd, None, O king, but 'tis alone,
 Their seer Elisha makes thy councils known;
 Whate'er thou dost in thy bed-chamber say,
 He to the king thy councils doth betray§.
 The prophet's character Benhadad knew,
 And therefore thought the information true;

* 2 Kings, vi. 8.

† Ver. 9.

‡ Verse 11.

§ Verse 12.

Because Elisha's deeds had rais'd his fame,
 And those reports unto Damascus came.
 He then gave orders spies soon should be sent,
 To find out where he was, but 'ere they went,
 One told the king, he was in Dothan then* :
 On which he sent an host of armed men ;
 Horses and chariots, Dothan to surround†,
 And there he thought Elisha should be found.
 Away they march'd to Dothan in the night,
 Where they encamped round the city quite ;
 Which when the prophet's servant rose he
 spy'd,
 And to his master ran, Alas ! he cry'd,
 How shall we do ? whose answer was, Fear
 not
 Because he knew he never was forgot ;
 He knew the Lord was able to defend
 On whom alone he safely could depend ;
 Who was indeed a favorite of heav'n
 From whence to him so large a gift was giv'n ;
 Then further said, More are with us than be
 Without with them ; and pray'd that he
 might see :

* 2 Kings vi. 13. † Ver. 14. ‡ Ver. 15, 16.

The servant's eyes then open'd to admire
 The mountain fill'd with horses, all of fire,
 And fiery chariots round him* ; and from
 thence

He saw his master's God was his defence.
 And then the prophet pray'd the Syrians might
 Be instantly deprived of their sight† :
 Which being granted, he among them went,
 And soon diverted them from their intent ;
 Told them, 'twas not the way; nor that the
 place,

Where they were like to see Elisha's face
 But if, said he, you all will follow me,
 I'll bring you to the man you want to see‡ ;
 To which their blindness made them all
 submit,
 To be conducted where he thought it fit ;
 And then he to Samaria led them all,
 Where he again upon the Lord did call,
 To open all their eyes ; who heard his pray'r,
 And then they saw they in Samaria were§.

* 2 Kings vi. 17. † Ver. 18.

‡ Ver. 19. § Ver. 20.

The king would for the prophet's sake requite,
 And twice he said, My father shall I smite* ;
 But he refus'd, and plainly to him said,
 Thou shalt not smite them—were they cap-
 tives made,

Took by thy bow or sword, and quarter gave,
 Wouldst thou then hesitate their lives to save ?
 With bread and water let them be supply'd,
 And to their master got ; he then comply'd,
 And great provision for them did provide ;
 Who eat and drank till fully satisfy'd ;
 And they returned back, and came no more†
 (In bands to Isr'el as they did before ;)
 But when at home they might with wonder tell
 What in that enterprise had them beset.

In warlike kings how cruel is the itch
 Of shedding blood, their kingdoms to enrich ?
 How void of justice men who others slay,
 To spoil or take their property away ?
 This savage men or Heathens may do still,
 But how can Christians fellow Christians kill ?

Tis strange to think, nor can the thing be so,
 To war and fight a Christian cannot go ;
 Christians in name, and merely in pretence,
 May go to war for want of christian sense,
 May lose their men, their money, and their
 trade,

Their neighbor's right or kingdoms to invade
 But we may see when nations live in peace,
 Their riches, joy, and happiness increase ;
 When int'rest clashes, or when fears arise,
 And they each other of the cause advise,
 Tis' best adjusted by negociation,
 And that at last must be its termination.
 Wise is it then, even at first to shun
 All wars, by which whole kingdoms are
 undone.

How king Benhadad dar'd again to fight,
 Or even wish to slay one Isr'elite ;
 Whose God was God indeed : and that he knew
 In divers cases proved to be true ;
 His last attempt might him from war deter,
 And peace to war might teach him to prefer ;
 But yet we see he ventur'd out again,

As his last expedition was in vain ;
 Resolving now his strength again to try,
 And with the God of Israel to vie ;
 And that no force his purpose should defeat,
 Took care his army should be strong and
 great ;
 And then besieg'd Samaria's city round,
 That no supplies afresh could there be found ;
 And when their stores were lessen'd by their
 use,
 This daily did a scarcity produce ;
 From which a famine quickly did succeed,
 And which became exceeding great indeed.*
 One ass's head was in the city sold,
 For five pounds sterling money we are told,
 Or four score silver pieces†, which amount
 Exactly to that sum, by our account ;
 All other things were in proportion dear,
 Which render'd this calamity severe ;
 (If so 'twas to be had) the abject poor,
 When they had purchas'd once, could buy no
 more ;

* 2 Kings, vi. 25. † Ibid.

And as the king was passing on the wall,
 He heard a poor distressed woman call,
 Help now my Lord, O king*, but his reply
 Was, If the Lord dont help thee, whence
 shall I † ?

She told her case—This woman here, said she,
 In our distress for food, agreed with me
 To kill and eat my son—and yesterday
 We boiled mine, but her's is mov'd away‡ ;
 On hearing this Jehoram rent his clothes,
 And underneath his sackcloth did expose,
 And sorrow rather than repentance chose ; }
 Who thought for this Elisha was to blame,
 And that through him this heavy judgment
 came ;

He then determin'd that the prophet's head
 Should soon repay the present want of bread;
 Perhaps he thought the Syrians being blind
 Was thro' his pray'r, and yet retain'd in mind
 By king Benhadad, who did that resent,
 Which brought on them this heavy punish-
 ment ;

* 2 Kings vi. 26. † Verse 27. ‡ Verse 29.

ut king Jehoram's base and vile intent*
 lisha's God was pleased to prevent ;
 o him revealed what the king design'd,
 nd brought the sins of Ahab to his mind ;
 /ho to the elders fitting with him said,
 ls no offence could to his charge be laid)
 e how the murd'rers son my blood would
 fled,
 nd now is sending one to take my head ;
 hut now the door, and hold it fast, when he
 pproaches near, and comes to seize on me,
 or of his master's feet is not the sound
 aw to be heard behind him†, on the ground?
 he elders scarcely had the prophet heard,
 efore th' assassin and the king appear'd.
 ne of them spoke, and vilely did reflect
 pon the Lord himself to this effect :
 ehold this evil now is of the Lord,
 Why should we wait§ (till he may help afford)?
 laiming of God the right of his protection,
 nd yet refusing him their due subjection ;
 dols they still pretended to admire,
 ut not at all from judgment but desire ;

* 2 Kings vi. 31. † Ver. 32. ‡ Ibid. § Ver. 33.

Their idol worship was not from conviction,
 But altogether to avoid restriction ;
 But in distress, and when they felt the rod,
 They knew Jehovah was the only God ;
 They knew his mercy that he could forgive,
 And knew without him that they could not
 live.;

They knew they could not serve him but in
 fear,
 And in obedience to his precept here ;
 And therefore chose a state of careless ease,
 To live, and do, and worship, as they please ;
 The idol worship could with ease attend,
 Do as they list, but not their god offend ;
 Which was no doubt from age to age the cause
 They so neglected the Almighty's laws ;
 'Twas not because he could not them protect,
 Or they from Baal greater help expect ;
 'Twas wilful sin, and meer licentiousness,
 That had occasion'd all their sore distress ;
 From this the present famine on them came,
 For Which the king would fain Elisha blame.

Now to return—the prophet to appease
 The angry king, and give the people ease,
 Desir'd their strict attention to his word,
 And bear his message to them from the Lord ;
 That he would send such plenty on the mor-
 row*,

As should at once remove their present sorrow ;
 Told them how cheap provisions should be
 bought,

But not from whence the plenty should be
 brought.

But that they should obtain this great relief,
 Exceeded far a certain lord's belief ;
 If God would windows make in heav'n, said he,
 Then might this thing indeed fulfilled be.

Which (said the prophet) thou shalt surely see,
 But it shall not be tasted of by thee†.

'Twas joyful tidings to a starving city,
 But 'twas the Lord alone that shew'd 'em pity,
 For the besiegers camp heard in the night
 Such noise of chariots‡, as did them affright,

* 2 Kings vii. 1. † Ver. 2. ‡ Ver. 6.

With noise of horses, and an army nigh,
 Caus'd them in terror from their camp to fly.
 Four lepers being sat without the gate,
 Who for their death or some relief did wait,
 Said to each other, Why do we stay here ?
 If we the city enter, famine's there ; }
 If here we stay, we shall be sure to die,
 Come let us then unto the Syrians fly.
 If slain by them we can but die*, said they,
 If sav'd alive 'twill be a joyful day. }
 So for the Syrian camp they bent their way ;
 When there they found horses and asses ty'd,
 And all the tents in order were beside ;
 But they no man throughout the camp could
 find†,
 But all their stores and baggage left behind.
 The hungry lepers having found supply,
 Of food sufficient, were refresh'd thereby ;
 When they had eaten, and had drank their fill,
 They took what plunder they with all their
 skill

Knew where to hide*—At last they thought
it right

To leave the place in covert of the night,
And hasten back in order to infuse
Throughout the city this most welcome news;
And soon they all returned to the gate,
And to the porter did the whole relate;†
Who quickly sent the tidings to the king,
But he was not elated with the thing,
But thought they marched with design away,
And in the fields in secret ambush lay;
Who thought the hungry Isr'elites would be
Delighted with the booty‡ they would see;
Would be detain'd with eating, and with
plunder,
With drinking, or with taking tents asunder;
Light on a sudden rush upon them there,
And kill or take them 'ere they were aware.
From this suppos'd deceit some spies were
sent, [intently, }
To search them out, and know their true
hose dreadful consequences to prevent:

* 2 Kings vi. 8. † Ver. 10.

‡ Chap. vii. 12. § Ver. 14.

The spies soon found the lepers story true,
 For in the camp they saw no man in view,
 The tents were standing, and the camp entire,
 The cause of which they could not but admire ;

They then rode on as far as Jordan, where
 They in the way saw scatter'd things appear;
 Garments and vessels often thrown away,
 Which they through haste* no further could
 convey ;

The scouts returning told how far they'd been,
 And what they in the camp and way had seen:
 The people then rush'd out with eager joy,
 To spoil the camp, and quickly did employ,
 All hands they had the plunder to convey,
 And to the city brought it soon away ;
 Each for himself was hearty for the spoil,
 Not one among them did regard his toil,
 All who were able scuffled for a share,
 And much confusion certainly was there ;

But that same lord, who could not this believe,
 Did in the croud his mortal wound receive ;
 He was appointed to attend the gate,
 And there he met with his predicted fate ;
 He saw the the plenty, which he did not taste,
 Was trod to death by people in their haste.

So was Elisha's prophecy fulfill'd,
 The starving fed, the unbeliever kill'd ;*
 Though from their famine they were then
 reliev'd,

Yet was the Lord by their offences griev'd ;
 Though thus deliver'd they would not amend,
 And therefore he determin'd soon to send
 A long and dreadful famine in the land,
 Which by the sequel we may understand.

Soon after this Elisha told his friend
 The Shunamite, that God would surely send
 Seven years of famine, and this counsel gave,
 That she and houshold should the country
 leavet ;

(Her husband being old, or lately dead)
 And to sojourn where they could purchase
 bread.

She might no doubt have then no more re-
quir'd,
For this was all she seemingly desir'd,
But by refusing he his credit lost ;
And found at last it proved to his cost ;
But Providence herein was pleas'd to bless
This worthy woman then with this success ;
As they who love the servants of the Lord,
Will never miss of blessings and reward.

Elisha next unto Damascus came*,
When king Benhadad hearing of his fame ;
And being sick, he then Hazaell sent,
Who with great presents to the prophet went,
No less than forty camel's loads, to know
Whether the king recover shouldest, or no ;
Whose answer was, Go tell the king that he
May certainly of this recover'd be,
(And so he might if suffer'd to remain ;
But he foresaw he would be quickly slain)
And then he added, as a full reply,
The Lord hath shewn me he will surely die†.

* 2 Kings viii. 7. † Ver. 8. ‡ Ver. 10.

He then so fixt his eyes upon the man,
 As tho' he had conceiv'd his secrct plan :
 And look'd until Hazacl bluslid for shame,
 And tears of sorrow from the prophet came.
 Hazacl said, Why weepest thou, my lord ?
 (What anguish doth my countenance afford ?)
 The prophet told him plainly then from
 whence

His tears arose, 'twas from an inward sense
 That lie the king of Syria would be,
 And would on Isr'el shew his cruelty ;
 By these their strong holds will be set on fire,
 Their young men will be slain at thy desire ;
 Women with child ript up, and from the stones
 Will rise* of slaughter'd babes the dying
 means ;

What is thy servant then a dog† ? said he,
 That thou foretels such horrid things of me.
 This having said, he soon return'd to court,
 And gave the king a short, but false report,

* 2 Kings viii. 12. † Ver. 13.

That he should surely live* ; but in his heart
 Determin'd soon to act the traitor's part ;
 For on the morrow to his great disgrace,
 He laid a thick wet cloth upon his face ;
 By which the poor sick king was quickly
 dead†,
 And then Hazael reigned in his stead.

Though Ahab's house had long unpunish'd
 been,
 Whose dire reward Elijah had foreseen,
 And Jezabel the queen was yet alive,
 With sev'nty sons, who did till now survive,
 The measure being full, the time drew nigh,
 When each of them assuredly must die
 And all the things Elijah prophesy'd,
 Must very soon be amply verify'd,
 Upon Baal's priests and people by the sword,
 And come to pass according to his word.
 (About twelve years before) when 'twas
 appointed,
 That Jehu should be Isr'el's king anointed,

his to fulfil—Elisha rather chose
 younger man, in whom he could repose
 great a trust, and who could swiftly run,
 and flee for safety, when the work was done;
 at by Elisha he was first instructed
 how this affair should be by him conducted.
 O Ramoth-Gilead go thy way, said he,
 and take this box of ointment now with thee;
 all Jehu out, and with the utmost care
 take him aside into a chamber, where
 you may be private, and anoint him there*. }
 When this is done, open the door and flee,
 and when return'd, report the deed to me.
 His younger prophet due attention gave
 to these directions how he should behave;
 and then for Ramoth-Gilead went with speed,
 and in the business thus he did succeed.
 When he to Ramoth-Gilead came, he found
 Jehu with other captains fitting round;
 and that his stay but very short might be,
 Jehu look'd and said, I have to thee
 an errand here—Jehu this answer made;
 which of us? And then the prophet said,

To thee, O captain, am I only sent ;
 Then they withdrew, and to a chamber went ;
 He pour'd the ointment then on Jehu's head,
 Which when he had upon him fully shed,
 His message told ; Thus faith the Lord said he
 I over Isr'el have anointed thee
 To reign as king—and thou shalt also smite
 The house of Ahab, and destroy it quite :
 Avenge my servants blood which they have
 spilt*,
 And from the land remove the load of guilt ;
 Dogs shall devour the queen at Jezreel slain,†
 And no sepulchre her loath'd corpse con-
 tain‡ ;
 When he had spoken what he had to say,
 He stept unto the door, and went away.
 When he withdrew, the captain ask'd what
 cause,
 For that mad fellow's coming to him was.
 Jehu suppos'd that either from his dress,
 Or what they saw, they might his errand
 guess ;

* 2 Kings, ix. 7. † Ver. 10. ‡ Ibid.

You know, said he, the man's communication*,

They said 'twas falset, and wanted information.

He knew his cause might suffer by delay,

Nor on that crisis car'd to lose a day ;

He therefore told them what the prophet said,

And what he did, but they no answer made ;

But ev'ry one appear'd to be content,

And then about the work in haste they went ;

Proclaim'd him king, by sound of trumpets

there†,

And own'd that they his proper subjects were.

He then requested every one might stay,

That none to Jezreel might the cause betray§;

But he himself would go, and first be there,

For which he soon his charriot did prepare,

With armed men sufficient for the guard,

Which as a king he knew he could reward)

To go to Jezreel, where king Joram had

Sometime resided, as his wounds were bad|| ;

* 2 Kings, ix. 11. † Ver. 12. ‡ Verse 13.

§ Verse 15. || Ver. 16.

Now Ahaziah happen'd there to be,
 Who went his brother Joram then to see* ;
 A watchman stood upon the tow'r, and there
 He Jehu spy'd, and all his men appear ;
 I see a company of men, said he,
 Which Joram sent a messenger to see ;
 Who came to Jehu, saying, Is it peace ?
 But Jehu's conduct made their fears increase ;
 For what hast thou to do with peace ? said he,
 Turn thee behind me now, and follow me ;
 The watchman seeing, told the king he staid,
 (But he beginning then to be afraid)
 Sent out another man to ask the same ;
 But when he also unto Jehu came
 He also stopp'd, as t'other did before ;
 But Joram failing twice, sent out no more.
 The watchman told the king, that he perceiv'd
 Who Jehu was, which quickly he believ'd ;
 Because, said he, he cometh on with speed,
 And drives like Jehu, furiously† indeed.

* 2 Kings ix. 16. † Verse 18. ‡ Verse 20.

he kings then took their charriots and their
men,

nd went to meet him too ; Jehoram then
sk'd if 'twas peace ? he answer'd not the
same

le did the men when they to meet him came,
ut only answer'd roughly thus, What peace,
While yet thy mothers' whoredoms do increase,
nd witchcrafts are so many* ? then he had
reat cause to think his case was truly bad,
nd turn'd about, intending to have fled,
ut Jehu with an arrow shot him dead† ;
hen in the fields of Naboth he was thrown,
Which Ahab took from Naboth as his own.
When Ahaziah saw Jehoram slain,
e fled for safety, but he fled in vain ;
ehu pursu'd him too, whom in his flight,
e gave commandment in his car to smite ;
y Gur they smote him, yet he bore to ride
s far as Megiddo, and there he dy'd‡.

* 2 Kings ix. 22. † Ver. 24. ‡ Ver. 27.

When Jezabel of Jehu's coming heard,
 She, as a queen, for his approach prepar'd;
 Her face she painted, and her head attir'd,
 And from her window look'd, to be admir'd;
 When through the gate he came, he heard
 her say,

Had Zimri peace, who did his master slay*?
 But Jehu boldly to the people cry'd,
 With voice extended, Who is on my side†?
 And seeing then some eunuchs by her stand,
 He gave to them his absolute command
 To throw her down‡; who instantly comply'd,
 By which that proud, that wicked woman
 dy'd;

Who was so bruis'd and maimed by the fall,
 Her blood was spilt and sprinkled on the wall;
 And horses too, who trod her under feet§,
 And trampled on her in the open street.

When Jehu and his men a while had been
 To eat and drink, they thought upon the
 queen;

* 2 Kings ix. 31. † Verse 32.

‡ Verse 32, 33. § Verse 33.

Go now, said he, this cursed woman see,
 And bury her, because (continued he)
 She is the daughter of a king* ; (but queen
 He call'd her not, who had so wicked been)
 But when they came, nought but her palms
 they found,
 With skull and feet remaining on the groud† ;
 The greedy dogs had eat the rest with speed,
 As by the Lord had been before decreed ;
 When Jehu learn'd her doleful end, he cried,
 Thus from the Lord the Tishbite prophesied ;
 “ The flesh of Jezabel in Jezreel's plain‡,
 The dogs shall eat ; her carcase dung remain
 In Jezreel's portion on the field ; and none,
 Crying this is Jezabel, her death bemoan.”

Now Jezreel being but a country seat,
 To Isr'els kings, for pleasure and retreat,
 All Ahab's children in Samaria were,
 Both for instruction, and for proper care, }
 And seventy sons, we read, resided there§ ; }

* 2 Kings ix. 34.

† Ver. 35.

‡ 2 Kings xxi. 23.

§ 2 Kings x. 1.

(For children's sons, as sons, were then
esteem'd,

And doubtless such of Ahab's sons were
deem'd.)

King Jehu therefore to Samaria sends,
Unto the rulers and the children's friends,
Advising them (though only in pretence)
As they had arms and men for their defence,
To choose among those sons which they
thought fit,

And then by force of arms cause him to sit
On Isr'el's throne* but they were all afraid,
And in their consultations thus they said,
Two kings stood not, but fell by his com-
mand,

Then how can we, said they, before him
stand†?

And then they sent a messenger to say,
We are thy servants and will thee obey;
And do what thou shalt bid us; and this thing
They added also, we will make thee king‡;

* 2 Kings x. 2, 3. † Ver. 4. ‡ Ver. 5.

ut little thought what shortly wou'd befall
 the house of Ahab; and the priests of Baal;)
 he sent to them this answer quickly sent,
 you are mine, and are to serve me bent,
 then let the sev'nty sons of Ahab be
 all slain by you, and send their heads to me;*
 so this they were obliged to comply,
 and with reluctance sentenc'd them to die,
 whose heads to Jehu were in Baskets sent,†
 and one went with them also to prevent
 the least delay, (as Jehu had desir'd)
 so say, the heads were brought which he
 requir'd.

hen Jehu found their heads were there,
 he said, }
 t them unto the gate be now convey'd,
 d in two heaps until the morning laid. }
 hen morning came, the king was quickly
 there,
 d to the people said, Ye righteous are;
 t I against my master have conspir'd,

But who flew these* ? or who their death
desir'd ?

There's not a word Elijah said shall fall
Unto the ground, but be fulfilled all†,
Concerning Ahab's house—and then he flew
Ahab's relations there, (and priests a few)
With his great men, who then at Jezreel were‡
And then for his returning did prepare ;
But at the shearing house,§ upon the way,
(Where he perhaps might stop as well as they
He Ahazia's brethren chanc'd to meet
Unto Samaria going, there to greet
The children of the king and queen ||; and
these

He order'd then his men alive to seize :
And there these forty-two were also slain,†
When this was done he marched on again.
But as he rode he happen'd to espy
Jehonadab the son of Rechab nigh,
And asked him, Is thy heart right as mine,
Is also right herein (said he) with thine ?

* 2 Kings x. 9. † Ver. 10. ‡ Ver. 11.
§ Ver. 12. || Ver. 13. † Ver. 14.

Give me thy hand, come see my zeal, he cry'd,
 Now for the Lord, and made him with him
 ride*.

When they arriv'd, all that did appertain
 To Ahab's house and family were slain, }
 'Till not one single person did remaint.

So vengeance Ahab's house did overtake,
 Because they did the laws of God forfacke.

Thus cruel men are used as a rod,
 To men more wicked, who forfacke their God.

Jehu did next the people there collect,
 And then addreffed them to this effect :
 (As he was subtil, so his speech was fly)

Ahab serv'd Baal little, much will I† ;
 Let all the priests of Baal, and people be

Conven'd together speedily to me ;

(And he pretended for religion's sake)

To Baal I've a sacrifice to make§,
 A large assembly solemnly proclaim||,
 For all that worship Baal or own his name ;

* 2 Kings x. 16. † Ver. 17. ‡ Ver. 18.

§ Ver. 19. || Ver. 20.

And he who don't attend shall surely die :
 To which they all did willingly comply.
 And Jehu then throughout all Isr'el sent,
 Where all obey'd, and came with one consent ;
 That not a man among them all, we find,
 Refus'd to come, nor one that staid behind,
 Until the house was full from end to end ;*
 Then Jehu with Jehonadab his friend
 Enter'd the house, and search'd it well to see,
 That none were there,† but those he wish'd
 to be ;
 And whilst employ'd about their sacrifice,
 Jehu did all his fourscore men apprise
 Of his design, and what did then depend
 Upon their care, the bus'ness to attend ;
 And told them also, if one got away,
 The man that spar'd him, with his life should
 pay‡.
 And when the sacrifices there were ended,
 Or had perform'd what Jehu then intended,
 The guards and captains rush'd with sword in
 hand,

And slew them all*, according to command.
 To finish all, then in their vengeful ire,
 Baal's house and image they consum'd with
 fire†.

Thus have I trac'd the judgments that befel
 A people who presumed to rebel
 Against the Lord, as if they meant thereby,
 His indignation or his strength to try ;
 And see if he that's merciful could be
 By any means provok'd to jealousy ;
 And which at last with double vengeance
 came

To their destruction, ruin, loss, and shame ;
 As they that will provoke their chiefest friend,
 Must lose his love and favor in the end.
 So they by sinning brought on desolation,
 On those among them of exalted station,
 Two kings, a queen, and princes of the
 blood ;‡

Nobles and priests together—few withstood
 The roused justice of an angry God,
 Judah and Israel felt the heavy rod.

* 2 Kings, x. 25 † Ver. 26. ‡ Ver. 4, 27, 33.

Jehu the king perform'd all this we find,
As for the Lord, according to his mind ;
(But yet he serv'd him not with all his heart).
Nor did he from idolatry depart ;*
The golden calves he yet retained still,
Yet for this service God declar'd his will,
That he so far would his descendants own,
That three succeeding heirs should fill his
 throne ;†
But had he faithfully the Lord obey'd,
His heirs the sceptre might have longer
 sway'd.

But Ahab's house of this had notice giv'n,
By divers prophets from the God of heav'n ;
But no advice nor warning would they take,
Nor their idolatry at all forsake ;
So that the Lord and prophets too were clear,
As by their frequent messages appear.
This wicked people disbeliev'd, or sought
The ruin which upon themselves they brought,
For God is just and equal in his ways,
To whom belongs our worship and our praise,

But as the sins of Isr'el did not cease,
 This made the anger of the Lord increase,
 Who gave them up into Hazael's hand,
 Who made incursions often in their land ;
 And those distresses on them still remain'd,
 While king Hazael and Benhadad reign'd ;
 So that the Isr'elites were divers ways
 By them oppressed, even all their days.

Now for the space of more than fifty years,
 As by the sacred record it appears,
 There is no mention of Elisha made,
 'Till in the reign of Joash, when 'tis said,
 That he was fallen sick, and Joash came ;
 Wept o'er his face,* when he beheld the
 same.

Now this good king the Lord was pleas'd to
 make
 A savior to his people, for their sake ;
 And then Elisha said (to let him see
 How much the Syrian strength should
 weaken'd be)

* 2 Kings xiii. 14.

+ Ver. 5.

Take now thy bow and arrow in thy hand,
 Open the window, closely by it stand,
 Then eastward look, and let thy arrow fly,
 With which the king did willingly comply ;
 And then the prophet said, This unto thee
 An arrow of deliverance shall be,* }
 And of release from Syrian tyranny. }
 To smite upon the ground, was his advice,
 And Joash smote ; but only did it thrice :
 At which the prophet seem'd to be offended,
 Because he did not smite as he intended ;
 But then Elisha said unto the king,
 In order further to explain the thing,
 Thy smiting five or six times should have
 been, [seen ;
 So shouldest thou have so many conquests
 But as thou hast but only smitten three,
 There shall on Syria no more conquests be.†
 And when the prophet thus had prophesy'd,
 His service being done, we read he dy'd,‡
 And with his master great is his reward,
 Whose worthy deeds yet live upon record,

Thus dy'd the man of God, so much approv'd,
 Who by the righteous greatly was belov'd,
 By kings and people valu'd and prefer'd ;
 In peace he dy'd, with honor was interr'd.
 Some months had he in his sepulchre laid,
 And then another corpse was there convey'd ;
 A band of Moabites then come in sight,
 Did suddenly the people so affright,
 They cast the man into Elisha's grave,
 Which they unbury'd were oblig'd to leave ;
 But when the body did Elisha's touch,
 The virtue of the prophet's bones was such,
 {Or else the pow'r of God appear'd so much)}
 The man reviv'd, and stood upon his feet*,
 To own his servant, thus the Lord saw meet.

Thus Israel and Judah too might see,
 That he was honor'd in an high degree ;
 Own'd at the plow, protected from his birth,
 Own'd in his life, and when entomb'd in earth.
 All generations, when they hear his name,
 With just applause will also hear his fame ;

Who by the Lord divinely was inspir'd,
Esteem'd by many, and by most admir'd.

Thus vice's punishment and virtue's prize,
Alike instruct us to be early wise.

Who wretched Ahab's fearful death surveys,
But hopes a happier end will close *his* days;
Let then his heart with watchful caution dread
To leave the narrow path, the broad to tread;
For this pursu'd, to sure destruction tends,
But that in never-fading transport ends.
Who views without a wish the like to prove,
The holy prophets aided from above;
Then let each youth a like devotion pay,
Be as sincere, if not so fam'd, as they.



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